Sun of Consciousness

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Chapter #1

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My Beloved Ones,
Last year, in a world conference of biologists, the president of the British Biological Association, Badkun(?), gave a statement. I want to begin today's talk with that statement. He said a very significant thing in that statement. He said that the evolution of human life is not the addition of anything new to it, but the falling down of some old hindrances. In the evolution of man, nothing gets added, only what is hidden in man becomes manifest. Only the hindrances, in between, get put aside. If you compare man and animal, the man has nothing more than the animal; rather he has less. The hindrances that animals have, have

fallen off in the man and what is dormant in animals has manifested in the man.
Between a seed and its flower, the flower does not have anything more than the seed, rather it has less. It appears very contradictory but this is the truth. The hindrances that were in the seed, have dropped and the flower has manifested.
Compared to the animals, the plants have more hindrances in them. If they fall away, the plants will become animals. If the hindrances of animals fall away, the animals will become man. If the hindrances of man drop, then whatever is left, is called God. If all hindrances drop, all that is dormant becomes manifest completely, then whatever name we want to give to that energy soul, God or anything or even if we do not want to give it a name, that will do. Man has yet hindrances in him and hence there is possibility of his growth. Badkun has nothing to do with spirituality but his statement is exactly like that; that twenty five centuries ago Buddha gave after his enlightenment. The day Buddha was enlightened, people asked him,"What have you attained?" Buddha said, "I have attained nothing, what was already within me has become manifest, has become known to me. I have attained nothing, what I was already and I was asleep to it I have awakened to it." Buddha also said,"I want to say to you even this that there was ignorance and it is lost, there was nonsense and it is lost and what I have attained, now I can say that I already had it, only I was unaware of it.
There is no difference in the statements of Badkun and Buddha. But Badkun's statement is given in reference to species that are behind man, and Buddha's statement has

been given in reference to the Individual who has gone ahead of man. The process of meditation does not take you to some new world it only introduces you to the world where you have been for lives upon lives. The process of meditation does not add anything to you, it only takes away what is wrong; cuts it away, sheds it off.

Someone was saying to a sculptor that you have made this statue very beautiful. The sculptor said, "I have not made it. I was only passing through that way and the statue in this stone called me. I have only cut away the unwanted parts of the stone that were there and the statue has appeared. I have not added anything, I have only lessened something.

If one cuts away the wrong which is in man, becomes what is hidden in him manifests. God is nothing different from to man. It is the name of the energy hidden in the man. But as we are, there is a lot of clay mixed with the gold. If the clay is removed, the gold becomes manifest.

So about meditation, the first thing that I have to say to you is that what you will be in the last moments of your growth in meditation, that you already are, here and now.

Meditation will not add anything to you but it will remove some things. It will cut away some wrong from you. It will destroy somethings that are not wanted and what is significant, that will get the opportunity to manifest totally. Nothing new will be added, only old hindrances will be dropped. The experiments that we are going to do in these four days in order to drop these hindrances, they are very vital, very alive experiments. And all those who will be ready to do it honestly, for them results are certain to happen. It will be good to understand what I mean by the word "honesty".

What I mean by "honesty" is that those who will really experiment; for them the result is certain. Only those will have no results who would not do it. And the results cannot be expected of them either. I am not asking of you any other ability. No, no other qualification is needed. Only one qualification is required, that what I am going to say to you during these four days, you will do it. And what I am going to say for you to do, it is not difficult, it is simple. Even small children can do it. Hence you need not think that it may be so difficult that you are unable to do it. No, if there will be any difficulty, that can be only in being insincere to yourself, it cannot be in the technique itself. Even a small child who understands language can do it. So I explain to you the experiment. It's very simple.

All significant things are simple. It is the insignificant things that are complex and difficult. All truths are simple, it is the untruth that is complex.

But we are strange people! If something seems very complex and difficult we think it must be some very profound truth, some very deep truth. It is not so. All truths of life are as simple as two and two make four. Only untruths are difficult. The untruth has to be difficult, because if it is simple it will be caught that it is untrue. The untruth has to move into circles and through cunningness so that it cannot be found to be untruth. Truth stands just straight and naked. As it is, so it is. There's no need for it to hide or change faces. This is why all the difficult things that have been said in the world are generally untruths. All the true things that have been said in the world, are generally simple and straightforward. Be it Upanishads, be it Geeta,

be it Koran, be it Bible or be it the words of Buddha or Mahavira, they are simple like two and two making four. This experiment that I am to tell you is very simple. It brings amazing results. In this experiment there are four stages of ten minutes each. In the first three stages, you are to do something and in the fourth stage, you do not have to do anything. You have only to wait for God's energy to do something. In the first stage, the experiment involves ten minutes of fast breathing. For ten minutes you have to breathe in such a manner as a blacksmith's bellows blows. You have to breathe as fast as you can, the breathing has to hit as deeply as possible. Breathing has to be used like bellows. Firstly, the life-energy dormant within us awakens when breathing hits hard. Perhaps you may not be knowing that in our bodies not only in our body, the energy which is dormant in all forms of life, is nothing but a form of electricity. The energy with which our bodies are functioning is also a form of electricity. This organic electricity is the life-energy. The more oxygen this electricity gets, the more intensely it awakens. This is why people have died without oxygen, but even if one is just on the verge of death and oxygen is given to him he can be kept alive for some time at least.

In these ten minutes, you have to inhale with such force that all the air inside your body goes out and fresh air of the outside goes in. The proportion of oxygen in your body has to be changed. It changes on its own. And the hit of the breathing has to be so forceful that energy which is asleep in the body starts awakening. Within five minutes of this experiment, in the bodies of at least sixty percent people vibrations will begin. You will feel it very clearly that

something has begun vibrating and rising upwards. Yoga has called it Kundalini. If we ask science it will call it body-electricity. It will say this is the electricity of body. There is a man in America with whose body-electricity very amazing experiments have been done. His body electricity is more than what is usual. He did some special experiments on breathing and then he took a five watt bulb in his hand which became lit. In Sweden, there is one woman still alive, no one can touch her. She could not be married because in touching her, one gets the same shock as one gets from the electricity. These few people have specially extra electricity in their bodies and there may be some chemical differences, hence the results are so strong. But there is electricity in everyone's body. Now on the very first day you will see the results on sixty percent people. It can happen to hundred percent people there is no reason why it cannot. But forty percent people, generally, do not participate and keep standing behind. This has been my observation and therefore I am talking of sixty percent. But I will say to each of you to be amongst the sixty percent and not amongst forty percent.

Only after five minutes, you will feel something in your body has begun vibrating and rising up. You will feel that the body is getting filled with a new energy. By the time you have completed ten minutes of this experiment, you will be in an electrified state. The whole body will become a flow of energy. Naturally it will have its effects. When there will be forceful vibrations in the body, the body will start shaking, moving, dancing.

The second stage of the experiment is also of ten minutes in which one has to allow the body totally to shake, dance or

do anything that it wants to do. Its results are cathartic. We have suppressed our bodies in a thousand and one ways. We have also suppressed our minds in many many ways. The person who wants to go in meditation, has first to be free of these suppressions. We have suppressed anger. We have suppressed desires. We have suppressed worries. There are thousand and one things we have suppressed in our minds. When we wanted to weep, we have not wept; when we wanted to laugh, we have not laughed; when we wanted to shout, we have not shouted; when we wanted to dance, we have not danced. All that we have kept suppressed. There are thousand and one kinds of suppressions in the mind as well as in the body. Unless those repressions are dropped, mind cannot be light enough to be in meditation. Hence in the second ten minutes, you have to cooperate fully with the body and allow it total freedom. If the body wants to dance, allow it to dance totally; if the body wants to shout, allow it to shout totally; if the body wants to cry, allow it to cry totally. Whatever the body wants to do -- only with your body, not with others' bodies - whatever it wants to do, allow it total freedom and cooperation.

About sixty percent people will suddenly find a lot happening within themselves. To most of the people it will happen on its own, no problem for them; but the friends who feel that nothing is happening to them on its own, it is only because they are so strong in their suppressions that the layer in between is not allowing them to reach inside. I will say to them not to bother about it. It is not happening to them, even then whatever they can do, they should do for the ten minutes. If they can manage to dance, they should

keep dancing. It is not a question of any method, rhythm or technique. If they can shout, they should remain shouting. Tomorrow itself, they will find that there is a breakthrough and from there has started to come out all bitterness spontaneously. The effects of these ten minutes are very deep. After these ten minutes of dancing, shanting, shaking, laughing you will become so light as perhaps you have never been before in your life.

The electricity that awakens in your body in the first stage will help you in dancing, shouting, crying and laughing. You also have to cooperate from your side and whatever comes from within has to be totally allowed to happen. If your hands are shaking even a little bit, you make them shake totally so that whatever impulses are suppressed in them get released, catharted. Through this experiment so much can happen in these four days which cannot happen even in four years through any other common experiment.

After the second stage your body will feel weightless, as if it has become absolutely light, as if it can fly. Twofold things will be felt. After the first stage, the body will be felt to be full of energy. After the second stage, energy will be full there but the body would have become weightless and light. After the second stage, you will clearly feel it that there is no body but only an energy.

In this second stage, an amazing phenomenon will be experienced by those who have really been total with the experiment and that is, for the first time they will start feeling that body is separate and I am separate. If you let go of your body totally, your identity [with the body] will be broken. This can happen today. The only condition is that you cooperate with it totally, that you prevent nothing on

your part. You are not to think that when you will dance or shout what will someone else say. Whatever is happening from inside you, you let it happen, you do not worry about it. And then in this ten minutes, what you have always heard and read that body and you are separate will become part of your experience. You will see the dancing body separate from you, you will become a witness that the body is weeping. You will be able to see very clearly that someone else is laughing and I am witnessing. This realization is a necessary door for taking one deep into meditation. Without this, no one can be in meditation.

In the third stage when this experience would have happened in the second stage that the body is separate and I am separate, there will arise a natural question then as to who am I? Up til now I thought that I was the body, I was the breathing, now body and breathing are appearing separate from me -- then who am I? In this third stage we will ask within ourselves - who am I?

In the first ten minutes fast and wild breathing, in the second ten minutes absolute cooperation with the body, and in the third ten minutes, the intense query: 'Who am I?' You have to ask within yourselves so vigorously that from toe to head, only one question starts echoing:'Who am I?' And the waves of electricity that must have been awakened by now, will catch your question and will start echoing in the vibrations of the whole body -' who am I?' You have to ask so quickly that there is no space between two 'who am I?'s. You have to ask it with such force that there is no time, energy or convenience left for thinking anything else. So, for ten minutes only one question remains. After five minutes of intense questioning inside, to many friends it

would have taken over loudly on the outside. There is nothing to be worried about it.
In the beginning, 'who am I?' is to be asked within. If it starts coming outside, as a shouting, let it come out. Nothing to worry about. In thirty minutes your body will be tired, your vitality will be tired, your mind-energy will be tired. These three stages will make the three forces tired. And in the thirty minutes you have to reach to such a climax of tension, you have to do all this in thirty minutes so vigorously that now even if you want to shout, you would not be able to, you would remain silent. If you go on asking 'who am I?' slowly like a dead man then that momentum would not be created which is essential. The water has to be boiled to 100 degrees to evaporate into vapor. It does not evaporate at 98 degrees, nor at 99 degrees. You cannot say to God that just for one degree why this stubbornness. It has come to 99 degrees, please make it vapor, it is a matter of only one degree. It has come upto 99 degrees, why are you being so miserly just for one degree? But such things make no difference. The water will evaporate into vapor only at 100 degrees. If you stop even at 99 degrees, evaporating into vapor is a far away thing, the water will gradually become cold again.
Exactly like this, in each individual there is a point of climax from where the upward movement of life energies begins, from where the revolution begins, from where the mutation begins. If you do not reach to that 100 degrees point, where man dissolves and God begins, you will fall back to zero and the whole effort will be wasted. It will have no meaning. Hence I will ask you that whatever I am saying, do it honestly and see. See what it can do.

Experiment for four days and see it for yourself. Those who will experiment honestly, will attain to trust. Trust is not required beforehand. You need not believe that what I am saying will surely happen. You accept only this much that this man is saying something, let us experiment and see. If something happens, fine, if nothing happens, know that it was wrong. But if you did, the happening is as certain as the water evaporating at 100 degrees. Nobody needs to believe in it; water does not boil by any belief; you may be a non-believer, an atheist, it makes no difference; you boil the water and it will turn into vapor at 100 degrees.

The meditation I am talking about, is totally a scientific phenomenon. You may be an atheist, you may be a non-believer, you may be denying soul, you may be denying religion -- no problem, there is no need to believe anything. You experiment and you will find inner changes happening through that experiment.

Trust is the outcome of meditation, not a pre-requirement to it.

Let me say a few things more before you stand up for the experiment. Those who may be sick or weak, they are to do the experiment sitting, all the rest will do the experiment standing. Standing, the results are quicker, sitting, the results are not that quick. All will stand up leaving enough space around. There is plenty of space here. So that if you are dancing, you do not collide with anybody. But if one may collide, do not be bothered by it.

There are two more things. Before the experiment begins, I will ask you to close your eyes and they are to remain closed for forty minutes. This will be your first firm resolve. This has to be fulfilled honestly. Even if you open

the eyes once, you lose. The energy that would have accumulated within you, will be wasted. The Major part of our inner energy dissipates through our eyes. Hence eyes have to be kept completely closed for forty minutes. Until not give the suggestion, you are not to open your eyes. There will be shouting, crying, dancing around you and within you, you need not bother. There may arise a desire to look, because the child within us does not die so soon. This inside child does not die as fast as one's body changes; he may desire to know what the next man is doing. For that purpose, I have called for a film crew. It will be ready today only, so we will show it at night and you can see completely who is doing what. So your curiosity will be satisfied. Hence you will not worry right now as to who is doing what. That you will be able to see in the film. Onlookers are not allowed to be here. If someone is here only to see, he should go outside the campus, or he may go far in the back, but no one will be here as a onlooker. Anyone who is not participating in the meditation experiment, has to leave. His presence will be a disturbance to all our friends. He has to leave. When you are meditating, the whole atmosphere is charged, and even one non-participant standing in the middle harms and breaks the chain of energy. Such a person is not needed here. Hence those who do not want to participate, will not stand here, they will leave quietly. Remove all the chairs from here, because someone may stumble on them and fall over. You get off the chairs and put them away.

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Chapter #2

Chapter title: The Universe -- A Family
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[Note: This is a translation from the Hindi Neo-Yoga Sutras, which is in the process of being edited. It is for research only.]

Yoga has nothing to do with Islam, Hinduism, Jainism or any other religion. But Jesus or Mohammed or Zarathustra or Buddha or Mahavira or anyone who has realized the truth, has not realized it without passing through Yoga. Except for Yoga, there is no way for life to rise to the state of inner paradise. The so-called religions are nothing but belief systems. Yoga is a systematic methodology of scientific experiments done in the search for the truth of life, and not for belief systems.
Hence, the first thing that I would like to say to you is that Yoga is a science, not a belief. For experiencing Yoga, one need not have faith of any kind. To experiment with yoga, superstitious belief of any kind is not needed. An atheist can enter into its experiments as much as a theist can. Yoga does not bother whether you are an atheist or a theist. Science does not depend on your concepts. On the contrary, you have to change your concepts because of science. Science does not expect you to have any kind of prior reasoning or any accepted beliefs, it only expects you to experiment. Science says, do and see. Because scientific truths are real truths, they do not need any faith whatsoever. Two and two make four, it is not an assumption. And if someone does not accept it, he will be in trouble himself --

it is not that the truth of two and two making four will be in trouble.

Science does not begin with assumptions, it begins with investigation. In the same way, Yoga does not begin with assumptions, it begins with search, quest and investigation. Hence, all that is required is the capability to experiment. Only the capacity to experiment is needed; only courage to search is needed, nothing else.

When I say Yoga is a science, I would like to talk to you about some sutras that are the fundamental basis for the science of Yoga. These sutras have nothing to do with any religion, because without them no religion can stay alive. These sutras do not need the support of any religion, but without their support religion cannot exist even for a moment.

The first sutra of Yoga is that life is energy.

For a long time science did not agree with this, but now it does. For a long time science used to think that the universe is matter. But those who declared thousands of years before the discoveries of science that matter is an untruth, a lie, an illusion -- did not mean that it does not exist -- by illusion they meant that it is not as it appears, or it does not appear to be what it is.

But in the last thirty years, science in its every single step has been in accord with Yoga. In the eighteenth century, the declaration of the scientists was that God is dead, soul has no existence, matter is all that there is. But in the past thirty years, the situation is reversed. Science has had to say that matter does not exist, it only appears to exist; energy alone is the truth. It is due to the fast movement of the energy that matter appears to be.

The walls are visible, and if someone tries to pass through them, his head will get broken -- how to say then that the walls are illusions? They are clearly visible. There is ground underneath your feet. If there is not then how are you standing on it? No, science is not saying in this sense that matter does not exist. Science says so in the sense that things are not as they are appear to us. If we run an electric fan very fast, its three blades will stop appearing to be three because the blades will run so fast that the empty space between the blades will be filled before it can be noticed by our eyes. If the fan is run very fast, separate blades will not be seen, only a circle will be noticed that is revolving. You won't be able to count and say how many blades there are. If the fan can be run even faster, you cannot throw a stone through the gaps. The stone will fall back on the thrower's side. If the fan can be run even faster, as fast as atoms are moving, then you will be able to sit on the fan comfortably. Neither will you feel the gaps nor will you fall, nor will you notice that underneath you the blades are running. Because the time taken by the blade to fill the gap will be less than the time taken by your brain to register the gap. Before your feet can inform your brain that a blade has left a gap behind, the next blade comes and fills the gap. Thus if the gap can be bridged before it really exists for you, you can happily stand on it.

In the same way we are standing on surfaces. The electrons in the atoms are revolving at such tremendous speed that things seem to be static. But nothing in existence is static, the objects that seem to be static, are all moving. Had there been only objects moving, even then there would be no difficulty. But as science went on breaking things down, it

came to know that after the atom there remains no matter -- only energy particles, electric particles remain. Even to call them particles is not right, because particle again gives the idea of matter. Hence a new word 'quanta' had to be coined in the English language. Quanta means particles and no-particle at the same time -- particle and a wave simultaneously. There can only be waves of electricity, not particles. Energy can have only waves, not particles. But because of our old language we go on calling them particles. There is nothing like a particle. In the eyes of science, the whole universe is an expansion of energy, electrical energy. And this is the first sutra of Yoga: Life is energy.

The second sutra of Yoga is: There are two dimensions of energy, one is existence, the other nonexistence.

Energy can be in existence as well as in nonexistence. When energy is in nonexistence, the universe turns into a void. When energy is in existence, the universe comes into creation. Yoga understands that anything that 'is', becomes 'is not'. Whatsoever 'is', ends up as 'is not'. Whatsoever has a birth, has a death. Whatsoever has existence, has nonexistence too. Whatsoever is seen can also become unseen. Yoga understands that in this universe everything has double dimensions. In this universe, nothing is uni-dimensional. We cannot say that a man was born and he did not die. Howsoever much we may prolong his life span, we will have to come back to the same question -- he must have died at some point or he will die some time. It is impossible to even conceive that one pole of something is birth and the other pole would not be death. It may be far away, far far away, the distance may seem to be endless,

but the other pole is a must. Every pole must have its opposite pole just as a coin must have two sides. It seems simply impossible that there can be a coin having only one side. It cannot be. The second side has to be, because for one side to be, the other side is absolutely a must.

The second sutra of the science of Yoga is: Everything is two-dimensional. One dimension is of existence, th e second dimension is of nonexistence. The universe is, it can also become 'is-not'. We are, we can also become 'are not'. All that is, can become 'is-not'. By 'is-not' you do not take the meaning that it will exist in some other forms. No, it may simply become nonexistent. Existence is one side, nonexistence the other. It seems difficult to conceive how existence can come out of nonexistence. How can existence become nonexistence? But if we look at life all around us, we will realize that each moment what is not, will be, and what is -- that will move into 'is-not'.

Our sun is becoming colder and colder every day. Its rays are getting lost into the void. Scientists say that it can remain hot for four million years more. In four million years, all its rays will have dissipated into the endless space, then it will also become void. If the rays can disappear into the void, they must also be arising from the void, otherwise how will the void come into existence? Science says our sun is dying, but other suns are being born in some other place. From where are they being born? They are being born out of the void.

The Vedas talk about a time when there was nothing; Upanishads also say there was a time when nothing existed and the Bible also talks of the time when there was nothing. Out of that nothingness is born all isness and the isness

goes on disappearing into nothingness each moment. If we take the whole existence as one, then too we will have to accept a nonexistence beneath it.

So, the second sutra of Yoga is: Every existence has its nonexistence attached to it.

Energy has two dimensions -- existence and nonexistence. Energy can 'be' and it also can 'not be'. Hence Yoga's understanding is that creation is only one side, the other side is annihilation. It is not that all this will exist for ever! It will disappear, it will be destroyed. It will go on becoming again and again. For instance, if you break a seed and look into it, there is no trace of any tree there. No matter how much you search, you will not find any trace of a tree. But the tree certainly comes from this small seed. You have never thought about what is not found in the seed. Where does the tree come from then? And such a huge tree was hidden in such a small seed! And then after giving birth to seeds that tree dissolves. Exactly like this, the whole existence comes into being and then dissolves. Energy comes into existence and then merges into nonexistence.

It is very difficult to catch hold of nonexistence. Existence is of course visible to us. Hence, according to Yoga, those who accept only existence, those who understand that existence is all, are seeing only the play. And to know only the play is ignorance.

Ignorance does not mean that one does not know. Ignorance means, one knows only the play. Knowing as such is there. Even if one knows that he does not know, then too the knowing is there. So the knowing is in all of us. So, ignorance does not mean not knowing. The most

ignorant of all also knows some things. The meaning of ignorance according to Yoga is to know only half.
And remember, half truth is worse than untruth. Because it is possible to be free of untruth, but to be free from half truth is very difficult. It appears to be the truth and it is not. If it is wholly the untruth, purely the untruth, then it won't take time to be free from it. But if it is a half truth, it is very difficult to be free from it.
There is one more reason, a thing like truth cannot be divided into halves. In dividing it into halves it dies. Can you divide your love into half? Can you say "I love you half" to somebody? Either you love or you do not love, but half love is not possible. Can you say, "I do half stealing?" Maybe you steal half a rupee, but the stealing of half a rupee is also full stealing, and the stealing of half a paisa is also full stealing. Half stealing cannot be done. Half of a thing can be stolen but the stealing cannot be half.
The very meaning of half is that you are in illusion.
Yoga says that those who see only the existence are grasping only the half. And he who grasps only the half, lives in illusion, lives in ignorance. No, the other side is also there. A man who says, "I am born but don't want to die," is clinging to the half. He will suffer; he will live in ignorance. And no matter what he may do, death is bound to come because the other half cannot be parted with. If you have accepted birth, death is the other half of it, it is together. A man who says I will choose only pleasures, not the pains, is falling into a fallacy. Yoga says, the moment you choose only the half, you fall into error. Suffering is only the other side of pleasure, it is the half part. Hence,

one who wants to be peaceful will have to be restless also. There is no way out.

Yoga says, to avoid one half is ignorance. They are together. But we do not see the whole. What is seen by us first, we hold on to it and go on denying the other side without understanding that when I have held onto half, the other half is waiting behind. It is just waiting for an opportunity. It will appear soon. Yoga says: Energy has two dimensions and one who understands both the dimensions, moves into Yoga. One who holds onto half, becomes a non-yogi, an indulger.

One who holds onto half, we call an indulger. One who holds the whole, we call a yogi.

Yoga means the whole. Yoga means addition, union. In the language of mathematics also, Yoga means total. In the language of spirituality also Yoga means integrated, the total, the whole, entire.

We don't call one an indulger who is an enemy to Yoga. We call one an indulger who holds onto half, one who lives considering the half as the whole. A Yogi has come to know the whole, hence he holds onto nothing.

It is very interesting that the holders are always half-holders; one who has come to know the total, simply does not hold onto anything. One who has seen that birth and death are one, now why would he hold onto birth? And also why would he hold onto death, when he knows that death is part of birth. If you know that pleasure and pain are not separate, why hold onto pleasure? Why hold onto pain also when you know pain is associated with pleasure? In fact, the one who knows that pleasure and pain are two sides of the same coin, they are not two things, they are two

dimensions of one thing, is a yogi. Hence a yogi goes beyond clinging.

It is useful to understand the second sutra rightly. Energy has two forms and we go on making efforts to cling to one form. Someone clings to youth and then suffers old age. He is not aware that the old age is the other part of youth. In fact, youth means a state that is growing old. Youth means a journey to old age. And remember, an old man does not become older so rapidly as a young man does.

Youth means energy to become old. Old means the spent out energy of youth, finished energy of youth. They are two sides of one coin. One is the front door of the house, the other is the back door.

Theists and atheists cling to half of all the dualities of life -- birth and death, pleasure and pain, existence and nonexistence. Hence as Yoga sees it, both are ignorant. The theist says: God is. A theist cannot even think that God can also be nonexistent. But the theist is very weak because he is putting God outside the law. Laws are applicable to all alike. If there is God, his nonexistence will also be there. The atheist is clinging to its other part. He says God does not exist. But anything which is not, can also happen. And to deny it so strongly indicates the fear that maybe He is. Otherwise there is no need to deny. When a theist insists that God does exist and he is ready to fight for it, then he is also showing his fear that Gad may not exist. Otherwise why does it matter! If someone says there is no God, let him say it. A Theist is ready to fight because he is holding onto one part of God. It is one and the same thing whether you accept birth or you accept God's existence but the other

part is being denied. Yoga accepts both existence and nonexistence, that they are not separate.

Hence the yogi accepts atheists also because the latter has half the truth, accepts theists also because the theist also carries half the truth. And half truths are more dangerous than untruths. The second sutra is: Expansion of energy between the duality.

Between darkness and light there is expansion of only one thing, not two. But it seems to us as if there are two things. If you ask a scientist, he will deny the existence of two. What we call darkness, is nothing but less light. And what we call light, is nothing but less darkness. The difference is in the proportion. Hence there are birds that can see in the dark. For you, it is dark. For them, it is not dark. Why? Their eyes are capable of catching ever such faint light. And it is not only that it is difficult to catch faint light, your eyes are not capable of catching the light even when it is very bright. If very bright light is thrown onto your eyes, they will go blind instead of seeing. There is a range of seeing also. Below it, there is darkness, above it there is darkness because the range is small where we can see the light. But the darkness is also a proportion of light. The difference is not qualitative but quantitative. There is no difference in the quality, the difference is in quantity only. Have you ever thought of heat and cold? We think they are two things. No, they are not two. It will be very easy to understand with heat and cold. But we will say they are two things; heat gives us heat -- then how can we accept that they are one? When we sit in the shade, how can we accept that the shade is the heat of the sun? No, I am not saying that you should accept that they are one and stop sitting in

the shade. All I am saying is that what you call shade is nothing but a lesser amount of heat. And what you call blazing heat is nothing but a lesser amount of coolness. Sometimes try an experiment, make one of your hands warm by keeping it near a stove and the other hand cold by keeping it on ice and then dip both the hands into a bucket full of water. Then you will be in a great difficulty to say whether the water in the bucket is hot or cold! One hand will say it is cold, the other hand will say it is hot. Water in the same bucket cannot have two temperatures. And your hands are giving two lots of information. The hand which is cold will feel the water to be hot and the hand which is hot will feel the water to be cold. Coolness and heat are relative.

The second sutra of Yoga is: Birth and death, existence and nonexistence, darkness and light, childhood and old age, pleasure and pain, cold and heat are all relative terms. They are two names of the one thing.

If you understand this second sutra well, then many things will become easy to understand. The other side of everything is always there. Whenever you choose one side of a thing, keep it in mind, you have also chosen its other side. When you say to someone with love, "Now I have met you and would not like to be separated from you ever," then understand correctly that separation is already present in your meeting and it is going to happen. In fact, even at the time of meeting, lovers say, "I am very much afraid of losing you." They are aware of the existence of the other side, otherwise right now when it is time to meet, where is the question of separation? When we are meeting, we are just meeting. But no, at the very time of meeting,

separation is also present like a shadow. When you make someone a friend, understand that one more potential enemy is born. It is certain that unless you make someone a friend, he cannot be turned into an enemy. So far no way has been found to turn someone directly into an enemy. To become an enemy one has to go through the process of being a friend. Even to become an enemy, the route passes via being a friend. Yoga says, know that the enemy is standing behind like a shadow.

In every desire in life, if you keep remembrance of its opposite too, the clinging will disappear. If an enemy knocks at your door, you will be able to see also the friend that has come with him. It always does come. The friend is the shadow of the enemy. The enemy never comes without it.

So, for one who has entered into Yoga, if happiness comes, he simply allows it to come, he does not give it a big welcome, because he knows what it has brought hidden behind it. And when misery comes, then he welcomes that too because he knows what is coming next, behind it. He maintains his equilibrium and that is the understanding that everything is inevitably connected with its opposite. Nothing exists without its opposite. One has implanted the seeds of hatred in the same person one has loved. Whosoever we have met, we have met only to figure out ways to part. Whosoever we made ours, we only created means and facilities to become alien. In asking for renown, one only sows the seeds for his dishonour. In winning, one only invites the defeat.

Lao Tzu once told his friends that he could not be defeated by anyone in his life. Naturally his friends kept quiet. Then

they asked him to tell the secret to them also why no one could defeat him because they also did not want to be defeated by anyone. But Lao Tzu started laughing loudly and he said, "I will not tell the sutra to wrong people." They asked, "How are we wrong? You must tell us how we too may not be defeated." Lao Tzu said, "You are bound to be defeated because one who does not want to be defeated, has already invited defeat. This is my sutra that no one could ever defeat me, because I never wanted to win. One who wants to win, he will be defeated."

Lao Tzu was passing through a forest, along with his disciples. The whole forest was being cut. Thousands of carpenters were cutting the trees but there was one tree that was standing. No one touched it. Lao Tzu said, "Go and ask that tree what is the secret of its being safe. Does it somehow know the sutra of Yoga? Does it know Tao? When the whole forest is being cut, then why is only this tree not cut?" Since Lao Tzu had told them to, the disciples went, but they were in a fix as to what to ask of a tree? They walked around the tree but how to ask the tree? It was true, not a single leaf was picked, not a single branch was cut. Its branches were spread to such a distance that one thousand bullock carts could halt beneath it. The shadow was too thick. Then they thought, why not ask these carpenters who are cutting so many trees. They asked the carpenters, "What is the secret of this tree's being safe? Why are you not cutting it?" The carpenters told them that that tree was strange. Its wood was so cross-wise that it could not be made into furniture. The disciples of Lao Tzu said -- "At least this tree can be used as fire-wood?" The

carpenters said, "This tree is so strange, it emits so much smoke that it cannot be made into fire-wood." They said, "This tree is useless. To cut it is a waste of energy." The disciples returned and told Lao Tzu, "The secret is that the tree is useless. The wood is not straight and also it emits much smoke. Even the leaves are not useful as any medicine. Even animals do not eat these leaves. This tree is absolutely useless." Lao Tzu told them, "Blessed is this tree. Its branches did not try to become straight and hence they are saved from being cut. The trees that are making efforts to become straight... can you see? They are being cut. The leaves of this tree have not tried to become something, did not try to become tasteful, and hence they are, and are in total bliss. Lao Tzu said, "This is my method too. No one could ever defeat me because I did not want to win. For ever and ever I am defeated and hence it is difficult to defeat me.

Once Lao Tzu said, "One man, hearing that Lao Tzu could not be defeated by anyone, challenged me in a village." Lao Tzu was staying in the village. He must have said to someone that he could never be defeated by anyone. The news spread in the village. Some wrestler considered it to be a challenge! He came in front of Lao Tzu's door and challenged him saying, "I will defeat you." Lao Tzu said, "You cannot defeat me". The wrestler said, "I will defeat you now." A crowd gathered there. The wrestler put on his wrestling gear, remembered his deity and he came to fight. But Lao Tzu fell flat in front of him and said to him, "Come, sit on me." The wrestler said, "What kind of man are you? The interest in defeating you is gone." Lao Tzu said, "I had already said that no one could defeat me up till

now because I have already accepted the defeat. I don't want to win. Come and sit on my chest and make it public by beating a drum that you have defeated me. The wrestler said, "It is useless to sit on such a man." The wrestler touched the feet of Lao Tzu and left for his home. He said fighting was useless.

Yoga says, it is futile to choose between the dualities. Yoga says do not make a choice between what is always seen as two in life. They are one and the same. It is only a deception. Face value is one thing, at the back something else. Existence and nonexistence, birth and death, happiness and misery, good and bad, moral and immoral, monk and thief, religion and irreligion, are all the expansion of only one thing. Understand them but do not choose.

By understanding them, one transcends.

The second sutra of Yoga is: There is duality in energy -- existence and nonexistence. And where peaks of energy rise, the valleys of energy also get created. Where existence gets created, nonexistence is also present. Where there is creation, there is destruction also.

Hence this country did not think of the concept of creation alone, but thought of destruction as part of it. Creation accompanied by destruction, existence accompanied by nonexistence. All things that exist, move to nonexistence. And that which has become nonexistence, is moving back to exist.

Have you seen waves on the ocean? The wave that has risen up, is on its way down. And the ebb that is formed next to it, is on the way up. Each moment, everything is entering into its opposite. All things are entering into their

opposites. One who has seen this, his wishes, desires and his longings all simply disappear. He does not renounce the desires, they simply disappear because desire is nothing but a choice.

Yoga's third sutra...

I told you that existence has two forms. Energy -- the first sutra. Second -- energy has two forms -- non-existence and existence. And the third sutra -- existence has two forms. One we call conscious, the other we call unconscious. But they are two forms, not two separate things. Those whom we call religious people, take it to be two things. They assume that consciousness is separate and unconsciousness is separate, body is separate and the soul is separate. But there is no such separateness. If you understand rightly, the part of soul that is within the grasp of the senses, is called the body and the part of body that is not in the grasp of the senses, is known as soul.

Consciousness and unconsciousness are two aspects of existence. A stone is lying there. It exists but it is unconscious. You are standing near it. You also exist. There is no difference in existence, both exist but one is conscious and the other is unconscious. But a stone can become conscious and you can become stone. They are convertible. That's why you eat wheat and it becomes blood. That's why iron goes into your body and becomes alive. If we take out all the material from the body of a man and put it on a table, then it is not going to cost more than five rupees. A little iron, aluminium, phosphorus, copper, will come out. The major part is water. Hardly five rupees worth of material can be found in man's body. But within the body of the man, there is something more, things have

become conscious. If your hand is hurt, it feels the pain and if the same hand had not been part of the body earlier, it would not have felt the pain. Tomorrow again it won't be part of your body.

Under the place where you are sitting, at least ten people must have been buried. The people that have lived on the whole earth, are so many that wherever we are standing, on that small place of one square foot, at least ten people's bodies have turned into dust. All the ten were alive at sometime -- today they are lying like dust below your feet. Today you are alive, but for how long? Tomorrow, you will also lie like dust.

Consciousness and unconsciousness are two aspects of the existence. There are not two existences, but two forms of one existence. Hence they are convertible. Hence unconsciousness can come out of consciousness, unconscious can move into the conscious. It's happening every day. We are doing it every day. Every day we are eating unconscious material as our food and it goes on becoming conscious inside us and every day all kinds of excreta comes out of our bodies and goes on becoming part of the unconscious. So at the one end man is consciousness and at the other end he is unconsciousness. And as he takes the unconscious in, it turns into the conscious within.

Consciousness and unconsciousness are also not two things. There has been a great misunderstanding about it also. Atheists say that only unconsciousness exists, but they find great difficulty in explaining this. They feel difficulty because if there is only unconsciousness then from where does consciousness come? Then, an atheist like Marx has to say that it is a by-product. Consciousness is not any real

thing. This has happened as a result of meeting and merging of the matter. It is not a thing, but an event. Charvak has to say that man's consciousness is like a betel man who makes betel by mixing lime, catechu etc. on the betel leaf and when you chew it, red color is produced. That red color is neither in the lime, nor in catechu, nor in the betel leaf, but it is produced by mixing all the three. That is the result of the close contact of all, that is a by-product, that is a cumulative by-product. It is like a case of wine. If you take all the ingredients separately that constitute the wine, you won't get intoxicated. But when we take them collectively as the wine, they intoxicate.

So, the language of an atheist, whether it is Charvak or Marx, is different. In fact their difficulty is that consciousness is visible but how to explain it? They have only one way. They say that unconscious things when mixed together, produce consciousness. But it is a very unscientific statement and does not feel right from the mouth of Marx who claims to be a scientist. Because anything which is born out of a thing, must be somewhere hidden in it, otherwise it cannot be born. If red color comes from betel, agreed, it was not in each thing separately but the red color was hidden in all of them, and it became apparent through them, but it was not visible separately. If we drink oxygen and hydrogen separately, the thirst cannot be quenched. Neither hydrogen contains water, nor does oxygen contain it but if both are mixed together, water will be formed and then the thirst will be quenched. From where does this water came? This water was within the oxygen and the hydrogen but could be apparent only when the two meet.

You are sitting alone in a room. I enter your room and we both start talking. Now this conversation does not descend from the sky, this was within me and within you. But if you talk alone in the room, people will think you to be mad. As I arrived, no one takes you to be mad; now it becomes convenient to express ourselves.

Anything that manifests, is hidden in the same thing from which it manifests. Hence the claims of atheists that consciousness is simply born out of matter, it does not exist, it did not exist, is extremely unscientific. Yoga is not ready to accept them. Theists talk just the opposite. Their difficulty is also the same, they are complimentaries to each other. They say matter does not exist, nothing is unconscious, all that is, is just God. The question arises that all that is seen all around, from where does it come? So, Shankara says it is illusion, it does not exist, it too is a phenomenon, a pseudo existence, it actually does not exist. The difficulty is the same for a theist as well as for an atheist. The difficulty is how to explain the other part. Because the other part also exists. Hence the difficulty. Hence all kinds of arguments had to be invented. But they are never able to prove anything through their arguments. Yoga says, both do exist. Hence Yoga does not involve itself in any round about logic. It says, both do exist. And it also says that both are not two, otherwise there will be trouble for the synthesis of the two. Both are two aspects of one thing, for instance, like my two hands, left and right. They appear as two, but for me they are not two. They appear two in you -- they seem to be two. For me, only one energy is spread in both. It is interesting -- if I want to I can make both hands fight! And both are only one energy.

Consciousness and unconsciousness are only one existence -- they are two ends of only one existence. Consciousness can become unconscious, unconsciousness becomes the base for the conscious. This is the third sutra of Yoga.

It is essential to understand the sutras because it is on these sutras that the whole structure of all the practices of Yoga are based. The existence of the conscious and the unconscious is now accepted by science. Now science uses a new word: 'psychosomatic'. Previously, it was thought that diseases were of two kinds, physical and mental. One disease is mental and one is physical, because mind is separate and body is separate. Now medical science uses a new term -- psychosomatic or somatic-psychic. Now medical science says, no disease is purely mental, nor purely physical. Disease is psychosomatic. Both are the ends of the same.

If your mind becomes sick, your body also becomes sick. And if your body falls sick, your mind also becomes sick. When I make you drink wine, then I don't make your mind drink. The wine goes in your stomach, it goes in your liver. The wine does not go in your mind. But as soon as wine goes into the body, mind starts talking nonsense. It should not, but it does. The wine has gone into the body but its effects reach the mind. And when the mind is sick, worried and depressed, the body immediately becomes sad and sick. If a disease is inserted in the mind, the body follows it.

About ten or twelve years ago, America had to make a law called the Anti-Hypnotic Act. A law had to be made against hypnotism, because a strange thing happened in the hostel of a small college. Four boys were reading a book on hypnotism in which it was written that whatever mind

agrees to assume, it happens. The four decided to see it through experiment and they made their fifth associate lie down and as was described in the book, they gave suggestions to him to become unconscious. After switching off the light of the room, these four boys repeated loudly to the boy for ten minutes: You are becoming unconscious, you are becoming unconscious, you are becoming unconscious. That boy went into deep sleep within ten minutes and became unconscious. When they pierced a pin into his hand the same remained unnoticed and when they put clay in his mouth and told him that he was eating sweets he ate it tastefully like a sweet. Then they became more curious. They took the boy up and asked him to dance, telling him that he was a dancer and he started dancing. And they told him that he had become mad and he became mad. Then they asked him the last thing. They told the boy that he was dead, and he died! That is why a law had to be made that now nobody can hypnotize anyone without prior permission from the government except while doing research in the university or in some hospital or doing some experiment under a doctor's supervision. It is not that anybody can hypnotize anybody. Now that boy did die. They told the boy repeatedly to become alive but there was no one to hear, he had already died.

This incident of 1952 surprised the whole world. When some astrologer tells you that you will die on a certain day, you may die. Not because the astrologer is saying the truth, no, it is not so. But if this thought settles down deep in the mind, then death can happen. By putting thought in the mind all types of diseases can be created and if the thought can be put in the mind, all types of diseases can be cured.

One man's house caught fire. He had been paralyzed for two years and could not get up. He was almost in delirium. When in the middle of the night the house caught fire, all the members of the family ran out. When they came out, they started to wonder what might have happened to the old man of the house because he was paralyzed and would not be able to come out. But at the same moment they saw that not only was the old man coming out but also he was carrying his little box with him. They were surprised because the man could not usually even get up. When he came and stood up amongst them, they asked, "You -- and walked!" Then the man said, "How can I walk?" He fell down then and there. The paralysis returned. What happened? This man had no paralysis. This man had only mental paralysis. His mind had caught paralysis, the body was following it.

The opposite can also happen that someone's body is really paralyzed. If his mind refuses, it will be difficult for the body to carry on the paralysis. Hence those who have strong will power can fight any kind of disease and those who have weak will power, can be troubled by any kind of disease.

Yoga says there are not two things in us like consciousness and unconsciousness. In us, there is only one existence and these are two polarities of it. Hence a man can be influenced from either pole.

In Tibet, there is an experiment known as Heat-Yoga. There are hundreds of monks who can remain sitting in the snow naked, snow is falling all around, snowy winds are

blowing and their bodies sweat! What has happened to them?

These men are experimenting with the Yoga sutra. They have refused to accept in their minds that snow is falling. With eyes closed they are saying that snow is not falling. With their eyes closed, they are saying that the sun is burning and its heat is raining. And with eyes closed, they are saying "I am burning with the heat." And their bodies are following it, they are sweating.

In South India, there used to be a yogi named Brahma Yogi. He showed some experiment in three universities, Calcutta University, Rangoon University and Oxford. He used to drink any kind of poison and within half an hour he would throw it all out through urination. No poison af any kind could get mixed with his blood. All kinds of x-ray examinations were taken but it was difficult to understand what the matter was. That man used to say only this much, that I only know that I say to my mind that I will not accept the poison. So, this is my whole secret. But in Rangoon University he died after the experiment; the poison entered the blood. His will power was working only upto half an hour. Hence it was essential that he urinated within half an hour. After half an hour, even he used to become suspicious that poison may enter the blood. For half an hour, he could keep his will power strong. After half an hour he used to become doubtful. Doubt is a very strange thing. It overpowers even such a man who keeps the poison away from the blood for half an hour. He left Rangoon University by car and wanted to reach where he was staying. But the car failed on the way and he could not reach his place in thirty minutes, he reached it in forty-five

minutes but in an unconscious state. That fifteen minutes became the cause of his death.

There have been hundreds of yogis who declared their control over blood circulation. You may cut any vein, anywhere, but the blood will follow the Yogi's orders to flow or stop flowing. It will be good if you also do some small experiments. Count your pulse and wait for five minutes. Only you have to be thinking in your mind that your pulse is becoming faster and faster. And after five minutes you will see that the pulse rate has increased. If you experiment for a long time, the pulse can be stopped also, even the heartbeat, more subtle parts can also be stopped; the blood circulation can also be stopped.

Body and mind are not two things. Body and mind are the expansion of only one thing, different parts of only one thing. The conscious and the unconscious are the expansion of one and the same thing. All experiments of Yoga are based on this sutra. Hence Yoga accepts that it can be started from anywhere. The journey can be started from the body or from the mind. The disease, the health, the beauty, the energy, the age, everything is influenced by the body as well as by the mind.

Bernard Shaw had chosen a village twenty miles away from London, to make his grave. A few days before dying, he went to live in that village. His friends asked what was the reason for choosing that village. Bernard Shaw told them that the reason for choosing that village was very strange. "If I tell you," he said, "you will laugh. But then there is no harm. Please do not laugh -- I will tell you the reason. One day I came to this village, just for a casual visit. I went up to the cemetery of the village by way of

wandering. There I saw a stone on a grave and because of that I decided to stay in this village. On that stone in the memory of a dead man was engraved: 'This man was born in 1610 and died at an early age in 1710'." So, Bernard Shaw said, if one wants to live long, it is good to stay in that village in which people consider one hunded years to be an early age to die. He told it by way of joke, but Bernard Shaw lived a long life. It is difficult to say if he lived long due to that village, but he chose it because of that stone. This choice of his mind was certainly part of his desire to live longer.

It is not right to think that in the countries where the average age is low, people die because they have less age to live. In these countries, because of the low average age, our expectations about the span of life become smaller. Whenever we start growing old, soon we start thinking of dying. Soon we decide that now the time has come. In the countries where expectations of age are more, people do not decide to die so soon because the time has not yet come. So, if the thought of dying enters early, its results start happening. This country has become ready for dying. If mind is not ready to die, age can be lengthened for a pretty long time.

The whole thing depends on the fact that there are two parts to our existence -- conscious and unconscious. And the universe also has two parts -- conscious and unconscious. What we call matter is the unconscious part of the universe; what we call life, is the conscious part of the universe. There is no contradiction between the conscious and the unconscious. Both are connected with each other.

I told you that if someone puts his hand on the pulse, its rate will differ. Even when a doctor checks your pulse, there is fluctuation. Hence no doctor can ever check your pulse correctly. When a doctor touches the pulse, it gives a different reading because your expectation differs immediately and if it is a lady doctor, then the difference will be more. Your expectations cause disorder. Your expectations, your mind will move the tissues. Hence an intelligent doctor would take the pulse rate to be a few numbers less than what it is reading, because you must have raised a few numbers right now, which were actually not there. Our pulse is connected with us and hence it is influenced. But I am saying that in the outer world, the unconscious matter is visible to us -- that too is so much connected with our mind. The gardener who loves the flowers in his garden... can you think that his flowers will become bigger? You may say it is madness to talk that way. But if only gardeners said it, we could have considered it as madness. There is a small laboratory in Oxford University. Many experiments have been done in it on flowers and the results are amazing. One Christian monk said, "If I bless a seed, it will bring bigger flowers."

In that laboratory many experiments were conducted. From one and the same packet, some seeds were sown in one flowerpot and some were sown in another. One flowerpot was blessed by that monk. He stood in front of the flowerpot and said to God, "May its flowers be bigger, its seeds be larger, and may it sprout earlier." He did not bless the other flowerpot. And the scientists made all efforts to make sure that both flowerpots got similar facilities, similar water, similar sun, similar manure. The results were

surprising. The blessed flowerpot seeds did sprout earlier, brought more flowers, and the flowers lived longer. Had it not happened with a few flowerpots, one could take it to be some trick but the experiment was done on several flowerpots and every time the result was the same. What could be the cause? Does man's mind influence the seeds also?

In fact, there is no wall between the conscious and unconscious.

And what is echoed in the heart, reaches all corners of the universe. And anything that echoes in any corner of the universe, reaches to the heart. We are all a togetherness. Hence, the fourth sutra of Yoga... the rest of the sutras I will talk on tomorrow... the fourth sutra of Yoga says that in the universe nothing is unrelated. Everything is relative, the world is a family. Here all is joined together, here nothing is separate. Here man is related to stones, the moon and stars are related to the earth, our heartbeats are related to the moon and the stars, our thoughts are related to the waves of the ocean. The shining snow on the mountains is related to the dreams of our heart. Here nothing is separate. Here all is related, all is joined together. Here there is no way to be separate because there is no gap in between from where things can separate. To be separate is only an illusion.

Hence I tell you the fourth sutra of Yoga -- energy is united, energy is one family. Neither consciousness is separate from unconsciousness, nor existence is separate from nonexistence, nor matter is separate from mind, nor body is separate from soul, nor God is separate from the earth, nor from nature. The very word, the very word

separate is false. All is united, all is together. The words united and together give wrong connotations because we use these words for the things which are separate. They are only one, just as an ocean has infinite waves, each wave is connected with the other. That wave is connected to endless shores which are not even visible to you.

Here all is connected. The sun is at a distance of one hundred million miles from the earth. If the sun becomes cold, we all die. We will not be able to ask, "What concern do we have with the sun which is one hundred million miles away? Let it become cold." We will not be able to burn the lamps of our houses. We will not be able to speak, even. All of us will be dead because you are getting all life energy from the sun. But this sun too is connected with other greater suns. Scientists say that they have counted about one hundred million suns up to now. And they are all connected together. This counting will never be complete because there are expanses beyond and beyond and beyond. It is endless. In this endless expanse, all is connected and joined together. A flower has blossomed and that too is connected to us. And there is a stone lying by the side of the road -- that too is connected to us. Once you have understood the voice of togetherness, not only the pulse will be influenced, even those things may be influenced which are not in your imagination at all.

Do an experiment with a needle. Fill a small glass with water and spread some oily substance over it -- a little purified butter or a little oil -- and float a small pin in it. Then for two minutes sit down and gaze at the glass. For two minutes your eyes are not to blink. And then say to that pin, "Left turn." You will be surprised that the needle will

turn to the left. Say to it, "Right turn" and you will be surprised that the needle will turn to the right. And say, "Stop!" and it will stop and move to your suggestion.

I said 'needle' because you have little will power, otherwise even mountains can be moved. That's why a needle. But if a needle moves, there is no problem why a mountain cannot move because what is really the difference between a needle and a mountain? There is difference in quantity but no difference in the principle.

Yoga says we are all joined. Yoga says that when one man thinks something bad, then the people of the surrounding area are also affected by it. There is no need to express that thought. When one man thinks something good, then in the surrounding area some waves of good thoughts start spreading. There is no need to express the good thought. Suddenly, standing in front of someone, you feel a kind of peace descending. Suddenly, standing in front of someone, you feel restlessness arising. You are passing through some place and you feel that the mind has become light. You are passing through some place and you feel that the mind has become heavy. You sit in some house and you feel caught by fear. You sit in some house and you feel that the heart is cheerful. These are the effects of the waves coming from all around. These waves are surrounding you from all sides, they have touched you. Not that only you are touching these waves. It is happening all the time.

In the midst of the expanse of the whole, we are also a pile of energy. And all around everything is energetically active. The destiny of the whole universe is our collective destiny. This fourth sutra of Yoga means that to see oneself as separate is madness; to understand oneself as separate is

stupid. To live thinking oneself as separate, is to carry weight on the head on one's own.
A short story and I complete my talk. Then I will talk to you tomorrow on the next sutras.
I have heard that a yogi boarded a train. He sat in a third class compartment. He put his box on his head and the bedding above the box and the umbrella above the bedding. And when neighboring passengers said, "What are you doing? Put your luggage down on the floor and sit comfortably." The yogi answered, "I have purchased a ticket only for me, therefore I think that putting more weight on the train will be immoral Hence I keep the weight on my head." They said,"Have you gone mad? Even if you keep the weight on your head, the weight will be on the train. So, why are you putting weight on your head unnecessarily? Keep it on the floor and sit comfortably. The train is bound to carry the weight whether you keep it on your head or keep it on the floor." The yogi said, "I thought there are ignorant people in the train but I see that there are wise people here." They said, "We do not understand." Then the yogi said, "In life I have seen all people carrying the weight on their heads, the weight which could have been left on God. I have seen everyone carrying the burden of all the anxieties on one's head; mountains and mountains of worries that can be left for the moon and the stars, which could be carried by the wind. The whole universe could have carried it. I thought that in this compartment you all may get angry so I kept the luggage on my head. But you are wise enough!" And he said, "We are wise only in this compartment and we all are riding on the train of our life. There we keep all the burden on our

heads. We have to keep it on our heads because except for ours on whose head will we keep it?"

Yoga says that the burden is not to be kept on one's head. Only those people's heads become heavy who do not know the truth that life is a togetherness, a unity. Breathing depends on the air. The heat of life depends on the sun. Life depends on the order of the creation. Death is the other side of birth. All that is happening on its own. We lift it up and keep it on our heads unnecessarily.

Yoga says if only we could see that we are not more than a bird on a big aeroplane.

In a river, two straws were floating. The river's flow was rapid and one straw was trying to fight against the river's current. He was trying to make a dam in the river to stop it. It was not making any difference, he was being carried along. He was only a straw. The river had no information that some straw has thought of making a dam. The river had not even the knowledge that some straw was fighting. How could the river know? The river was running towards the ocean. That straw was being carried along and was fighting. He had another companion straw who had left himself straight in the river and who was thinking that he was helping the river. He was thinking that the river was flowing rapidly with his help. It made no difference. The river got no help. Both straws could not make any difference to the river, neither the one who was fighting, nor the one who was helping. But it was making a difference to the straws. The one who was fighting was dying unnecessarily; the one who was flowing was dancing on the stream. Both were flowing -- one fighting, dying, distressed, and one rejoicing with delight.

But Yoga says, "Do not become either of the two straws because the illusion of each of them is connected with one side." Just think, the river is flowing, neither do you have to make it flow, nor do you have to stop it. And become part of the river. Do not remain straws, become waves. Then you will become weightless. Then there will be no weight. The whole universe is a family of energy. In that, we are not more than a wave. All is connected. Hence what happens here, spreads all over, and what happens all over, also reaches here.

In this universe, whatever is happening, we are all participants in it. Sannyasin and politician, they are not separate. If anyone is a thief, I am responsible. It must be that my evil may have helped him to become a thief. And if anyone is a murderer, I am responsible. If anyone is a saint, I am responsible. It means there is no question of any responsibility because whatever is happening anywhere, I am a participant in it. And then there is no evil, then we are not alone.

In the West there is a new word -- 'alienated'. Everyone is feeling that I am alone, with no companion. At one time wives were under the illusion that husbands were companions. Now all illusions are breaking. The wife in not certain that her husband is a companion. The husband is not certain that his wife is a companion. When the husband is making love, even then it is not certain that in his mind he is not filling out the form for divorce. Nothing is certain. The son is not certain of the father. The father is not certain that his sons will be in his company for long. Nothing is certain. All is uncertain and everyone has become alone. Hence there is so much anxiety and so much boredom in

the West. And everyone is escaping to the mountains and everyone is becoming mad. Here also the same is happening.
Yoga says it is ignorance if you think you are alone; it is nonsense. Every single individual is connected. The day one understands that I am one with the whole, immediately all the burden of his worries simply disappear. This is the fourth sutra.
I will talk to you of some more similar sutras. In reference to this, if you have any questions, you should write and give them in tomorrow. Someone has asked a question about meditation. I will talk about it when we sit for meditation.
One more thing I should tell you again about meditation: Mind is there and you witness it.
The friends who want to participate in the morning meditation... and I would like everybody to come, because the sutras of Yoga which I am talking about are not for understanding through the intellect. We have to experiment with them. So, it is a must to come in the morning. In the evening I will talk to you and in the morning, we will experiment with the same thing. So, you listen in the evening and experiment in the morning, then the understanding will be complete. Otherwise understanding becomes half understanding and half understanding is worse than ignorance.
I feel grateful to you for listening to my talks with such love! Now I pay my respect to the divine sitting in each of you. Please accept my respect.

Sun of Consciousness

Chapter #3

Chapter title: Home -- Temple
18 October 1970 pm in Poona, India

[Note: This is a translation from the Hindi Neo-Yoga Sutras, which is in the process of being edited. It is for research only.]

My Beloved Ones,
Yesterday, I talked of four sutras of Yoga. Today, I would like to talk to you on the fifth sutra. The fifth sutra of Yoga is: What is in the atom, is in the whole; what is in the micro, is in the macro; what is in the smallest, is in the biggest; what is in the drop, is in the ocean. Yoga has always declared this sutra, but science has only recently supported it. Nobody had even thought that an atom may be containing so much energy in it; that so much may be hidden in the smallest part, in the almost nothing, that everything could be blasted away.
The splitting of the atom has proved this insight of Yoga to be scientific. The atom is not even visible to the eyes but in the invisible atom is contained such a vast energy.
This explosion is possible. In man, the atom of the soul is not visible but enormous energy is hidden in it and an explosion of God is possible. This is the meaning of Yoga's declaration that in the micro is present the macro, that in every particle is present God.
Why might Yoga have emphasized this sutra?
Firstly, because this is the truth. And secondly because if once it is remembered that in the micro is hiding the macro,

the way is paved for man to remember his own self potential. There is no reason for man to feel that he is small. There is no reason for even the smallest to feel small.

It is necessary at this point to keep in mind the opposite side also that even the vastest, the biggest does not need to be filled with ego because even the smallest possesses the same. If an ocean becomes full of ego, it is madness because what it has is also possessed by a small drop. There is no reason for even the tiniest to feel inferior and there is no reason for even the biggest to be full of ego. Neither inferiority has any meaning nor superiority has any meaning. They both are meaningless. This is the conclusion of this sutra.

Man wastes his life in the trap of only two things. Either he suffers from an inferiority complex or he suffers from a superiority complex.

Now Adler has made the word "inferiority complex" so popular. So, either man suffers from an inferiority complex and constantly feels that he is nothing.... You may have heard the famous phrase of Omar Khayyam: "Dust unto dust"; that dust returns into dust and there is nothing else to it.

If inferiority complex gets hold of a man, he becomes sick in his very depths. If someone starts living as if he is nothing, his very survival becomes difficult. He is dead even while living. There are very few people who keep alive till their death; most people die earlier than their deaths. Generally it is that they are buried at the age of seventy, the dying has already happened much earlier.

There are gaps of thirty years, forty years or even fifty years between the dying and the burying.
The day one finds he is feeling inferiority... and if you look at the immensity spread all around you, you are bound to feel inferiority. What is the status of a man? Nothing. He appears like a straw on the waves of the ocean. Neither he has any power nor any direction. So, if such an inferiority grips the mind, one's life becomes sad and dead even while living; it becomes ashes. Fire becomes dull. And if your own life is dull and extinguished inside, the flame of your own lamp is extinguished, what will you do even with the light of the sun? Sun carries no significance for you.
It is necessary to remember that the whole immensity exists within man; it is necessary to remember that the Divine exists within man, so that he does not become inferior. And the interesting thing is that in order to destroy his inferiority complex, man falls into the fantasies of a superiority complex. He starts finding ways to suppress the inferiority complex. When he feels inferior inside, he starts making wealth so that having amassed the wealth he may show the world and may feel himself too that not only am I not nothing, I am quite something. The inferiority complex rushes and man starts climbing thrones so that standing on the throne he may declare, "Who says I am nothing? I am something." Inferiority itself becomes the race for superiority. So, all the people who go in the mad race of becoming superior are necessarily suffering from an inferiority complex inside.
Adler has said many amazing things. His statements are significant. He has said that often those who come first in running races, are the people who limped in their

childhood. And those who become very skillful in music are those who were a little hard of hearing in their childhood. And those who become presidents, prime ministers, are often those who sat on the back benches in school. Because of that hurt of inferiority they set out to prove to the world that they are something; they want to show that they are something. Hence, if a politician suffers from inferiority, there is nothing strange in it. A worm goes on eating him up inside that he is nothing. And it hurts the mind, it puts one in difficulty, causes him to run.

When Lenin sat on a chair, his legs did not reach the ground. The upper part of his body was long and his legs were short. When he sat on a chair, his legs could not normally touch the ground. Hitler was a man of very ordinary intelligence, an ordinary soldier in the army. And he was turned out from there also as unfit. Stalin was the son of a shoemaker, and Lincoln was also the son of a shoemaker.

If we take a look at the past of the politicians of the world, we will be simply surprised. The hurt of inferiority felt somewhere in their childhood has become their race. They started running madly. And as long as they did not climb some peak, they did not feel contented. By climbing the peak they showed to the world that they were something, but certainly in themselves they were nothing. Hence all positions, all riches, all fame, become meaningless to the one who aquires them. When he stands up on the throne, he finds that he is the same -- he has achieved the throne alright, but he has remained the same. And the worm of inferiority goes on eating him up. Hence even the biggest

of positions do not bring any contentment. The race still remains there to go further ahead.

And when someone asked Alexander: "I have heard you want to conquer the whole world. But have you ever thought what you would do after conquering the world? Because there is only one world." Then, I have heard, Alexander became very sad and he said, "I haven't thought of that. You are right, if I conquer the whole world, what would I do next? Where is there another world?" Because even after conquering the whole world, there is no escape from the inferiority which must have gripped Alexander's mind. There is no escape even if there was another world and he conquered that too. It is the inverted inferiority complex which becomes a superiority complex.

So, a man who displays arrogance deserves pity because he suffers from inferiority. Just an accidental push from someone and he says: "Don't you know who I am?" The poor man is suffering from inferiority. One who gets angry for trivial matters, one whose ego gets hurt for every little thing -- someone is laughing on the way and he presumes that people are laughing at him -- know that he is suffering from an inferiority complex. This anguish throws him in the mad race of becoming superior.

Inferiority is a disease. Superiority which comes to suppress the inferiority is a greater disease. Many times, the medicine proves to be more dangerous than the disease itself. So, Yoga wants to remind us of the other side also. It actually says that if there is any God, he too need not be filled with an ego that he is something, because that which he has, the smallest particle of dust has also. Hence, on one side, even small particles of dust need not feel inferior and

on the other side, even God need not be caught up by superiority. And only when one is free of inferiority and superiority both does he gain balance. This declaration of Yoga is an effort to free man of his deep psychological disease. But it is not only an effort to cure the psychological disease, it is the truth also. Neither the small has any reason to weep nor the absolute has any reason to become egoist. Here, one who appears to be very big and one who appears to be very small, they all have similar treasure.

Jesus has told a small anecdote. One day a very rich man engaged some laborers in his garden. Then at noon time, some more laborers approached the rich man and they said they wanted work. The rich man engaged them also to work in the garden. When the sun was going down some more laborers came to the rich man and asked for work. The rich man engaged them also to work. Then just as the sun was about to set some other laborers came and the rich man engaged them too to work. Then the day was over and the wages were given to all the laborers for that day. The rich man gave equal wages to all of them. Those who had come in the morning, they stood up in anger. They said, "It is unjust. We have been working since morning. Some people came in the afternoon and a few came just when we were about to finish the work, and equal wages to all -- it is unjust!" The rich man asked, "What you have received, is that too little for your work?" They said, "No, that's more than enough for our work. But what about those who came so late ?" The rich man said, "In the kingdom of God, neither is anybody early nor anybody late, all are equal."

Yoga is saying the same thing. What it is saying is that even a particle of dust has no reason to grieve, and God himself has no reason to be filled with ego. In the play of this life, neither is anybody ahead nor anybody behind; neither is anybody big nor anybody small. Yoga shows the supreme in the trivial and the trivial in the supreme, shows the ocean in the drop and the drop in the ocean. This is the truth also, as I said. And now science too is saying very strange things.

When Rutherford first split the atom, a very strange experience came to light, which was that even the atom of least mass is similar to the solar world of the great suns. In the smallest atom there is a center and there are electrons that go on spinning around the center. The speed of this spinning is similar to the high speeds of the planets Earth and Mars and Jupiter going around the sun. And the energy hidden at the center of the atom is similar to that of the energy of the sun. It is as if a miniature solar family resides in the atom. The difference is of the quantity only, there is no difference in quality.

So, science has started saying what the oldest sutra of yoga says. Perhaps you remember it: "The macrocosm is in the microcosm." This is what the scientist Rutherford and his colleagues say. The whole cosmos is present in a tiny microcosm. That cosmos is in such a small form in the microcosm that even seeing it is not possible. It is only inferred that it is. It is only through inference that we know that it spins.

The difference is quantitative. It is like saying, the difference between two and four is the same as the difference between twenty and forty. The same is the

difference between two hundred and four hundred. The same is the difference between twenty million and forty million. The proportion is the same between all the figures. Only the figures have expanded, the proportion remains the same. Exactly in the same manner, the difference between the macro and micro is that of proportion.

Understanding is truth one should keep in mind two things: an inferiority complex is madness, a superiority complex is greater madness. One should understand it well. It is madness to think of oneself as nothing, it is also madness to think of oneself as something.

Yoga says: Inferiority or superiority have no access to that which you are. You should know only this much -- that you are. This much is enough. Its other meaning is: do not compare yourself. There is no sense in it. Do not compare at all. There is no point in comparing. If you compare two and four to twenty and forty or twenty million and forty million, it makes no difference, they are equal; their proportion is equal. Hence, comparison is meaningless.

Hence yoga says: Do not compare a drop and the ocean because a drop is nothing but a small ocean. Also do not give any chance to the ocean to be full of ego because ocean is nothing but an expanded drop. The difference is only in their expanse.

Now scientists think that soon, perhaps by the end of this century, we will be able to reduce or increase the expanse of things.

I have heard a story of the twenty-first century that one man alights at a railway station. There appears to be no luggage with him, only something of the size of a matchbox was there near the berth where he had been

sitting. After getting down from the train, he started shouting for some twenty porters to come. A co-passenger said, "There seems to be no luggage with you. What would you do with twenty porters?" The man said, "All my luggage is in that matchbox." The co-passenger asked: "You need twenty porters for that? Can't you lift it?" The man opened the matchbox size thing and showed that there was a car kept inside it. All the others said, "This is a toy car for children to play with -- you can carry it." The man told them that it was not a toy car for children to play with, that it was a real car, just condensed so that it can be transported in a small space. "Once I reach home, it will be re-expanded."

Now scientists say that iron can be contracted more. As we contract the balloon, similarly iron can also be contracted and expanded because everything is a unity of atoms and there is enough space between the atoms; that space can be made smaller or larger. So it can happen that a complete railway train can be put into a small matchbox and then expanded again. The day this starts happening -- it has already been experimented on, and it will be in use on a larger scale in due course of time -- the day it starts happening, will there be any sense in comparing a drop with the ocean? The ocean can be condensed into a drop and a drop can be expanded to be an ocean. Man can be expanded to be God and God can be shrunk to be man. It has almost happened. Yoga has been saying for a long time that the difference between things is only of expanse, there is no other difference. Big and small are nothing but different expanses.

This is the fifth sutra and a very significant one, because once this is understood, where will your inferiority go? Where will your superiority go? Where will you keep it? Why would you carry the burden? You will simply throw it in one motion and go ahead on your path. And after that day if someone shows conceit, you will laugh and if someone pretends inferiority and wags his tail in front of you, then also you will laugh. You will say to the man wagging his tail not to labor unnecessarily. You will say to the arrogant, "Why are you giving trouble to your body? There is no need."

All things are in their place. All things have their own nature. And all nature is incomparable; there is no meaning in comparison at all. There is no purpose in it.

The sixth sutra of yoga: It is not that all that appears tiny is only a receiver, a beggar, and all that appears immensely vast is only a giver. It is not so. Giving and receiving, the beggar and the emperor are simultaneously there in all.

Recently, a French scientist Astron has developed a small instrument which is going to prove very revolutionary in the field of yoga. This instrument of Astron measures the amount of energy that is entering man each moment from the cosmos.

It is very interesting that when you are happy, this energy enters into you more and when you are sad, it enters less. This instrument of Astron is very precious. If you are sad, all your doors and windows are closed and shrunken -- less energy penetrates you. You also may have experienced that sadness causes shrinking. This is why a sad man says, "Do not talk to me, don't provoke me, let me sit in a corner, let me sleep in a corner, let me die." He closes the door,

darkens the room. A Sad man shrinks. A Blissful man likes to share. A happy man becomes restless if he is alone; he runs away to someone to share his happiness.

We all know that when Buddha was unhappy, he went to the forest and when he became blissful, he returned to the town. When Mahavira was unhappy he went to the forest and when he became blissful, he returned to the town. Have you asked why a sad man goes to the forest? He shrinks, he is afraid of even meeting someone. A happy man flows like the current of a river, longs to share with all. Happiness would like to be shared, happiness is a sharing. Without sharing, happiness becomes heavy. Sadness wants to shrink -- hence a sad man remains alone. A happy man finds so many friends; a sad man becomes an island -- nobody likes even to stand near him. He also does not want anybody to stand near him. A happy man becomes a continent; a sad man becomes a small island, closed in himself, alone in himself, isolated.

The instrument of Astron shows that when a sad man stands in front of it, very little energy from the cosmos showers on him, but when a happy man comes, the energy from the cosmos is entering into him from all sides -- as if all the dams have broken and energy is overflowing into him from all sides. Yoga has been saying this for a long time. Yoga has been saying that the doors and the windows of man are in his own hands, for him to keep open for God or to keep closed.

Leibniz was a great mathematician. He used to say that man is a "monad". Monad is his word and it means windowless. Man is such a house which has no doors and no windows -- he is a closed house. And Leibniz used to

say that even if you extend your hands in this closed house, they do not reach out, they reach only the walls of your own house. You simply do not reach out to the other. All men are closed in themselves. Normally a sad man is a "monad.". And it seems that Leibniz must have been a sad man or the people he knew and considered must have been sad people. Perhaps he never came across a yogi, a meditator, because a yogi is entirely an opposite kind of man. If we coin any word as antonym to monad, it is the word 'opening'. Monad means windowless, doorless. If we coin some word for a yogi, we will have to say "wall-less". There arises no question of windows and doors, a yogi turns the whole house into a door. Hence he removes all the walls and comes under the open sky, so that the whole may shower directly upon him. Not just shower, it becomes one with him. Hence yoga's emphasis on peace, on bliss, on silence, on selfishness.

Now the instrument of Astron shows that when a man stands in silence, the quantity of showering energy increases and when he speaks, talks, thinks, then the quantity of energy decreases. When he stands peacefully the energy starts showering in plenty; when he stands restless and is tense, worried, then energy starts coming in less quantity. That is why yoga thought of silence or peace or bliss as paths to realize God because through them you become more open: all windows and doors become open. Gradually they fall off. Then walls too fall off. Then you have come under the open sky.

Astron's instrument not only records that energy is coming from without, it also records that each moment the energy is being responded to by the man; man too is releasing

waves of energy each moment. We are not only receiving from God, we are giving also. And do not think only that if God does not exist, you cannot be there. The contrary is also true, if you are not there, God also cannot be there. Do not think that only the ocean gives water to the clouds, keep it in mind that clouds return the water to the ocean through rivers. The ocean not only gives, it takes also. The ocean not only takes, it gives also. And rivers not only receive, they give also. Wherever there is taking, there is giving also. And it is balanced, taking and giving is equal. If this balance is disturbed it is a mistake and life becomes complicated. Hence it is very necessary to understand this sixth sutra of yoga rightly.

I call that man a Yogi who returns as much as he takes and the account is always clear. When Kabir says at the time of his death, "I leave behind my cloak intact," it has some meaning in it. Its meaning is that taking and giving are all balanced and clear. There is neither any debit nor any credit in the account, everything is cleared, and thus I leave. There is no debt left. It is not that I have only taken and not given anything.

We all do take but are not able to give, are not able to share. If we are miserly even in taking, then in giving we are bound to be miserly. We do not even take with open mind, there also we keep the doors closed. Certainly there is great difficulty in giving.

As I said that more is received in happiness, similarly in happiness more is given also. In silence, more is received, in silence more is given too.

In fact, when someone becomes absolutely peaceful and silent, he becomes like echo-points you may have seen on

mountains. You call out and the mountain immediately returns it. You speak in an empty temple, the sound reverberates, returns and showers back on you. Whatsoever comes to a man who has attained to emptiness, silence and meditation, is immediately echoed back. He is taking and giving each moment. There is no gap between his taking and giving. It is like the waves touching the shore and being returned at once while the ocean stands debt free each moment. As much as it takes, it gives back; whatever it takes, it gives back.

What I said is that Astron's instrument also shows how much energy is flowing out of you, how much energy-waves are going out of you. From a sad man, minimum energy waves go out. A sad man stands holding himself back. From a worried man, much less energy waves go out. A worried man's energy starts circling and buzzing within himself, like whirlpools in the water. He starts thinking the very same things again and again that he has thought thousands of times. He starts ruminating; he starts chewing the cud like a buffalo. She has eaten the food, then bringing it back she starts chewing, again she starts chewing, again and again and.... The chewing the cud of a buffalo has its use also because a buffalo eats much at once, then spends time chewing. But the chewing that a worried man does is entirely meaningless -- it has no meaning at all. He starts thinking the same thing millions of times. What does it mean? It means a sick whirlpool has formed within him. Now it is all beyond his control, now he has become obsessed. Now he is thinking the same thing a thousand times -- he also thinks that he is thinking unnecessarily, but he goes on thinking all the same. Energy has stopped

flowing out, it has started spinning within him. Such a man will become sick, he will become sick in the spiritual sense. Energy should come in and also go out. And it should have always the inner balance; taking in and giving out should be equal. Then the relationship which forms between man and God is beyond description. Then the relationship is straight, and then it is not that man is at the feet and God at the head. Then man becomes God and God becomes man. Then God becomes the devotee and the devotee becomes God. Then all differences and gaps disappear because no taking and giving transactions remain unfinished. Even God cannot say anything forcefully, because whatever was taken, has been given back. There is nothing unfinished.
In unhappiness, in restlessness, in anxiety, we neither give nor do we take, we simply shrink and get closed and life-sources become dry. It is the same as a well which may say, "Now I will not take water from the ocean. Now I close all my streams that feed water to me. Also nobody needs to lower his bucket in me because now I will not give also." Naturally, one who stops taking will stop giving also, otherwise it will go on drying up. And one who stops giving will stop taking also, otherwise he will burst, he will not survive. Both the things will have to be done simultaneously. But remember, a well which will say to the ocean that now I do not take from you , and will say to the village-people that now I do not give to you, will only rot and stink and become dirty. Its freshness will be destroyed, its life will be lost.
We all have become such wells. In the eyes of Yoga, we are rotting wells, not the alive wells that take from the ocean and give it back to the ocean. Those who come to the

well for water in their small pots are nothing but mediums for the ocean. They will send it back up to the ocean and the well will become fresher and fresher. Yoga's saying is amazing, that if one gives as much as he takes, then he is that much alive. The more one takes and the more one returns, in the same proportion one becomes the center of more life-energy, the more thrill, the more dance, the more intensity of life manifests in him. Consider Krishna or Buddha, Mahavira or Christ -- what is the reason that they seem to be full of such enormous life-energy? There is only one reason -- that they have no miserliness in taking, they have no miserliness in giving. They take also on a big scale, they give also on a big scale.

I would like to mention to you a phrase of Jesus... and Jesus is one of those few great Yogis on the earth who have left behind some precious sutras. Jesus' saying is: "It will be taken away from the one who protects. It will be taken away from the one who has little and more will be given to the one who has much."

He is saying a very contradictory thing. We would say what an injustice! Give to the one who has nothing. Why give to the one who already has enough? If we do not give to the one who has much, it is all right. But Jesus is talking about something of deeper significance. He is saying that the more energy one has the more he will be given; the less energy one has the less he will be given. The reason for not being given is that the person who has less is sitting with his doors and windows closed -- that's why he has less. He has been miserly in giving, that's why he has lost in taking also, he is worn out and he cannot take.

I have heard a story that a man in a village read in some book that money attracts money. He was a poor man, he had one rupee. He thought that if money attracts money I must go to some place where there is a lot of money so that I may keep my rupee near it and my rupee may pull to itself lots of rupees. He went to the city and reached the shop of a rich merchant. It was evening time and all the rupees from the sales were being counted. Sitting on the step of the shop the man started tinkling his rupee. He tinkled the rupee for quite a long time but no other rupee was drawn to it. Then he thought perhaps the distance was too much. So, he threw his rupee on the pile of the rich merchant's rupees. He waited for some time to see his rupee come back with other rupees. But it did not happen. Then he said to the merchant, "The book is incorrect -- please return my rupee." The merchant asked, "Which book?" He said, "I read in a book that money attracts money." The merchant said, "The book was right, the rupees have pulled the rupee, you go to your home. Mad man, can one rupee pull so many rupees! That book was right, money has pulled money. You go to your home now and never even by mistake say that the book was wrong." And that poor man never said again to anyone that the book was wrong because the book was proved to be right.

The miraculous principle of which Jesus is talking -- is that if you want to be full of the divine then be a giver of the divine; share and get, preserve and lose. If you save, you will lose. If you lose, you will get. The sutras seem to be contradictory but Yoga knows the reason for these sutras. The reason is, the more we empty ourselves, the more space we create for the divine. The more the divine

descends in us, the more we are full of bliss caused by sharing it, emptying it, and we give in abundance.
Thus this sixth sutra says that here, one is neither solely a giver nor solely a receiver. Here, one is neither solely a beggar nor solely a king. And if one wants to be solely a king, he will be in difficulty. And if one wants to be solely a beggar, he will also be in difficulty. Here, beggar and king are within the same man. One hand gives and the other hand receives. And a hand will be able to receive only as much as the other hand has given, and the other hand will be able to give only as much as has been taken by the one hand.
Ah! Could we understand this, the whole structure of our lives would change. Then, we will not prove to be possessors of things, because one who holds onto things remains poor. The more strongly one holds, the more poor one remains. One should know the art of renouncing. One should know the art of giving, because the art of giving is the only way of getting. The more empty we are, the more capable and worthy of receiving we become. Those who are empty, they will become full. Those who are already full of possessiveness, holding themselves, will remain empty. Lakes get filled, the mountains remain empty. It rains on the mountains too but the water does not stay on them, they are already full. The lakes are empty, so even if it does not rain on them, then too there is nothing to worry about, the water from the mountains comes to the lakes running and fills them. Lakes are empty, it is their secret.
If one goes on becoming empty, in every respect, one will go on becoming full. And if one goes on becoming full, in every respect one will go on becoming empty. Both are two

sides of the same coin. And if someone goes on begging from the divine, remember one thing, he will not be able to make any contact with the divine. We have no contact because temples are our prayer houses where we only beg. There we are beggars. Our prayers become false because our prayers are the prayers of beggars who go there only to beg.

Remember, when we go to beg, we are not giving any value to the divine, we are giving value to the same things we want and ask for.

One man came to me and he said, "Previously I did not believe in God, but now I do." I asked him, "Have some of your demands been fulfilled?" He asked me how I knew. I told him, "Seeing your face it does not look as if you have traveled even a bit towards the divine. Certainly some demand has been fulfilled." He said, "Truly, my son could not get a job, so I prayed and gave an ultimatum to God that if my son does not get a job within one month, I will never believe in you. And my son got a job, so now I believe firmly."

Now for this man, his son's job is more valuable than God. If his son loses his job, God too will lose his place. He too will become useless. He too will have no meaning for this man. This man will go and kick him and ask him to leave the throne, enough is enough.

We go to God only with prayers to fulfill our demands. Remember, one who goes to God for giving, only his prayers carry meaning. One who goes to God for giving, only he connects. It is not that one who goes to give, does not get, he gets plenty. But it is the giver who gets. It is taken away from him who demands. This is why Jesus

says, he who has less, it will be taken away from him. The moment one is ready to give, he becomes entitled to receive -- because for giving, the doors of the heart have to be opened. And it is through these doors that one gets. And one who is afraid of giving, has to keep the doors closed lest thieves may come, beggars may come, someone may beg at the doors. He has to keep all his windows and doors shut. His doors are closed and he demands from inside the house that give me this, give me that. Even if God comes to the door to give, the man does not open his door in the fear that who knows, some beggar may have come; someone may have come to beg.

I have heard that God jokes many times like this. He comes to someone's doors in the form of a beggar. Then recognition is complete that this man is not worthy of getting, because one who is not even capable of giving yet, cannot be worthy of receiving. Naturally, God cannot ask for wealth from you. Naturally, God cannot ask for a house from you, because the house is not yours. Tomorrow you will not be here and the house will be here. And the wealth is not yours, it is in your hands today; tomorrow it will be in somebody else's hands. God can ask for only one thing, and that is you -- only you are worth asking for. Hence Yoga says one who is ready to give oneself, becomes entitled to get all.

... Only if we can give ourselves, only if we can let go of ourselves, only if we can say: "Thy will be done, take me!"

There is a small memoir in the life of Vivekananda. When Vivekananda's father died, there was so much poverty in

his home that often there was not enough food for both mother and son. So, Vivekananda would tell his mother, "Today I am invited to a friend's house, I will go there." In fact there was no invitation, no nothing, he would just roam around on the roads and later return home. Otherwise the food was so little that his mother would feed him and would remain hungry herself. So, he would return home with an empty stomach but happy and laughing saying loudly, "It was a wonderful meal! Such delicious food dishes were cooked!" He would enter the house talking of those food stuffs that were nowhere cooked for him, that he had not eaten anywhere.

When Ramakrishna came to know of this, he said, "How mad you are! Why don't you ask God and all will be taken care of." Vivekananda said that it will be too ordinary a thing to talk about eating and drinking with God. Still Ramakrishna asked him to ask at least once and see. He sent Vivekananda inside the temple. One hour passed, one and a half hours passed, Vivekananda came out from the temple and was very blissful and estatic. He came out dancing. Ramakrishna asked, "Did you get it? Did you ask for it?" Vivekananda said, "Get what?" Ramakrishna said, "I had told you to put forward your demand. What makes you return so blissful?" Vivekananda said, "I forgot that completely "

This happened several times. Ramakrishna would send him in and when Vivekananda came out of the temple, he would inquire about it. Then Vivekananda would remember what he had been sent in for. Ramakrishna said, "Are you mad or something? Because while going inside, you promised me that you will ask." Vivekananda would say,

"When I go in, there remains not even a faint memory that I have to ask God for something. On the contrary, a feeling of giving arises in me, that I should give myself to Him. And when I give myself, there is such bliss, so much of it that there is neither hunger, nor thirst, nor the need to ask" Vivekananda could not ask. It was not possible for him. Until now no truly religious person has asked for anything from God. And those who have asked, it ought to be understood well that they have nothing to do with religion. The religious man has only given.

Jesus was crucified. On the night before the crucifixion, his frends said to him in the garden, "Tell God; ask him what you want." Jesus remained laughing. Then the morning came when he was to be crucified and his friends were telling him again and again that he should ask his God not to let it happen. But Jesus only laughed. Then he was hanged on the cross. Nails were being hammered in his hands when a voice came from his mouth, he let go and let himself be hung on the cross. Then it was not a cross, it had become a symbol of God. Now he could give himself. He hung on the cross.

Hanging on the cross became a symbol. And it is an extraordinary symbol that those who want to go to the divine, they should have the courage to hang themselves, their 'I', on the cross.

But man is dishonest; there is no end to his dishonesty. Christian priests are roaming around the whole world hanging golden crosses on their necks! Ask them whether the neck is hung on the cross or the cross is hung on the neck? But man is deceptive. Jesus got hanged on the cross, his followers are wandering around hanging a tiny cross on

their necks. Even a cross can be turned into an ornament -- man is so dishonest! He forgets the very idea of giving, he forgets the very idea of effacing himself, he keeps remembrance only of getting!

Yoga says, one receives in the same proportion as one has given; and one gets the same thing that has been given. If you give life, you will get life; if you give yourself, you will get the self in its totality; if you give the ego, you will get the soul, if you give this non-significant personality, you will get the ultimate individuality, if you give this mortal body, you will get the immortal body. Whatever is given, the same will be received. And what could we have worth giving? We have a mortal body, a false ego, an idea that I am something -- this is all we have, this we will give. By giving this, the authentic -- my real being comes in return; I get my real and immortal body.

Hence, keep Yoga's sixth sutra well in your attention: giving itself is receiving; to efface oneself is to be, because here even a drop gives to the ocean. But when some drop gives itself to the ocean, have you ever observed? When the drop gives itself to the ocean, it attains the ocean, immediately the drop becomes the ocean!

Kabir has said a very marvellous thing. He has said that seeking and searching, finally I disappeared; it so happened that the drop had fallen into the ocean, now how can it be found? But after sometime Kabir wrote another phrase and told his friends, "Forget the previous phrase as some mistake has happened there."Now I say a more real thing to you, that the ocean has fallen into the drop. Had the drop fallen into the ocean, perhaps something could have been done to find the drop again, but now the ocean has fallen

into the drop, now there is no way to find the drop. Now how can it be taken out?

When a drop falls into the ocean, it appears to us from the drop's side that it is falling into the ocean, but when it has fallen, then the drop realizes that it is the ocean that has actually fallen into it. When a man effaces himself, he feels that he is effacing himself, but as he is effaced, he immediately realizes that a meeting with the divine has happened -- it is not that I lost something, I gained.

One of Buddha's young disciples got enlightened and Buddha told him, "Now you have attained, go and show the path, the door, through which you entered to the people. Go and tell people about that temple where limitless bliss is resounding." That disciple said, "I was waiting for your order. I will leave today. I will share what has been attained." Buddha asked, "Where will you go, in which direction?" The disciple, whose name was Poorna said, "There is a dry part of Bihar called Sookha, that is where I will go -- so far no one has taken your message there." Buddha said, "Do not go there. I will not advise you to go there because the people there are not good. In fact that is why so far no one has gone there." Poorna said, "What is the need for me to go to some place where people are good? Please only allow me to go to Sookha." Buddha said, "Let me ask you three questions, then you can go."

The first question I ask you is, "The people are wicked there, they are cruel, they are foolish. If they abuse you, what will happen to your mind?" Poorna said, "You know perfectly well what will happen to my mind. The same that would happen to your mind. My mind will say, "How good these people are that they only abuse, they do not beat me

up. They could have beaten me up." Then Buddha said, "Poorna, know that they will also beat you. They are very bad people, they will beat you. When they beat you, then what will happen to your mind?" Poorna said, "The same that would happen to your mind. I will be thankful that existence is kind; these people are good that they do not kill me. They could have killed me." Buddha said, "Now let me ask the last question. If they do kill you, what will be your last thought while dying?" Poorna said, "You are asking in vain. You know very well that the same will happen to me as would happen to you in such a situation. While dying, I will go thanking them that these are good people, they releived me of this life in which some mistake was possible."

Buddha said, "You have become a religious man, you can go anywhere. Now the whole earth is paradise for you and all homes are temples and each eye is the eye of the divine. "Yoga lays the foundation for such a vision.

I will talk to you on more sutras tomorrow. Some questions have come, some more questions may come by tomorrow, then all questions can be answered together.

You listened to my talk with such love, I am grateful. Let me give you two pieces of information for the morning. Only those freinds should come in the morning who want to do the meditation; remember, only those who want to do the meditation. Do not come to watch. Nothing can be known by watching, only by doing can it be known. Also watching causes disturbance to the meditators. Those who come, should come after bathing, and silently they should come and take their seats here. Do not use words at all, so

that the environment of the place can become helpful and conducive for going into meditation.
You listened to my talk with such love, I am grateful. I offer my salutations to the divine sitting within all of you, please accept my salutations.

Sun of Consciousness

Chapter #4
Chapter title: None
19 October 1970 pm in Poona, India

[Note: This is a translation from the Hindi Neo-Yoga Sutras, which is in the process of being edited. It is for research only.]

My Beloved Ones,
I said to you in one sutra that life is energy and there are two dimensions of this energy -- existence and nonexistence. Then I said to you in another sutra that existence also has two dimensions -- unconscious and conscious. Now the seventh sutra... consciousness also has dimensions -- self conscious and self unconscious; a consciousness that is aware of its being and a consciousness that is not aware of its being.
If we think of life as an immense tree, the life energy of the tree is one. Then the tree divides into two branches: existence and non existence. We have left out nonexistence, we have not discussed it, because it has no concern with yoga. Then existence also branches into two: conscious and unconscious. We have also left the unconscious out of the

discussion because this too has no concern with you. Consciousness also branches into two; self conscious, and self unconscious. It is very important to understand the difference between the two in this seventh sutra. What I have said up to now was preparatory for the understanding of this seventh sutra on which I will talk to you today. From this sutra the process of yoga's discipline begins. Hence it is helpful to understand this sutra rightly.

There are plants, birds, animals; they are all conscious but they do not have the awareness of their consciousness. They are conscious and yet unconscious. They are there, life is there, consciousness is there, but they are not aware of their being. Then there is man, he too is the same as the animals, birds and plants but he is aware of his being. One more new dimension gets added to his consciousness, that he is self conscious too. He also knows that he is conscious. Only being conscious is not enough to be a man. This is a condition to be a man, that one is aware that one is conscious. This is the only difference between man and animal. Animals are also conscious but not aware of their consciousness.

If you try to remember your past you will only be able to remember upto the age of four or five years. Before that everything is dark for you. Nothing is remembered before the age of four. Certainly you were there up to the age of four also, but it seems you were not self conscious. This is why small children and animals seem to have a similar simplicity. There is no tension. Naturalness is seen in small children, in birds and in plants and trees. Perhaps up to the age four we also were not conscious that we are.

Then every day seven to eight hours are spent in sleep, in unconsciousness. If a man lives for sixty years, he sleeps away twenty years. So twenty years of life go in unconsciousness; there too you are not conscious. So many times you have slept, but can you tell how sleep comes, when it comes, and what it is? You cannot tell. As long as you keep awake at night, till then the sleep has not come and when it comes, you are already unconscious. Sleep always finds you unconscious. You are unconscious until the moment sleep leaves you. When in the morning sleep leaves you, consciousness comes.

When you say, "I slept for eight hours in the night," it does not mean that you are aware that you slept for eight hours. It only means that there is a gap of eight hours between the last moment when you were awake and the moment when you woke up again in the morning. This is how you know, otherwise in sleep you have gone back to the world of animals and plants. During the rest of the day when you think you are full of consciousness, even then you are full of consciousness only sometimes. One day just stand by and watch the people passing on the road -- you will feel that many of them are walking in sleep. Someone is talking to someone who is not there, someone is gesturing with his hands, someone is moving his lips. To whom are they talking? They are in some dream. Are they awake? Nobody seems to be there. With whom is this talk going on then? If you can observe yourself, you will find that the whole time you are not aware. Awareness comes only sometimes. Suppose someone puts a knife on your chest, in those moments there is self awareness in you. In those moments you are full of awareness, otherwise not.

Try to understand with some examples. These are the roofs of these two houses. If a one foot wide wooden board is put across the roof of both the houses and you are asked to pass over it, perhaps none of you will be ready to walk over it. If the same wooden board is put on the ground and you are asked to pass over it, all of you -- the old, the children, the women -- all will pass over it and perhaps none will fall. The wooden board is the same, you are the same, then why do you refuse to walk over it when it is put across the roofs? And so many people walked over it when it was on the ground and no one had fallen, so where is the possibility of falling off it now? But no, what is the real difficulty? The difficulty is somewhere else. The difficulty is that while walking over it on the ground there is no need to be aware. You can walk in unawareness. But to pass over the roofs you will have to be aware. We know we have no awareness, hence the fear of falling which may kill us. On the ground we are not going to be killed even if we fall off.

Sometimes in moments of danger there is awareness; the rest of the time we are asleep. When death is close by, there is awareness. Normally we are not aware. That is why we do not like to change our habits because one has to become aware if habits are changed. Old habits do not need your awareness.

Look at a man, how he takes out the cigarette packet from his pocket, puts a cigarette in his lips and lights it with the match. If you watch with attention, you will find that he is completely unaware and doing all these things almost in sleep. He has no idea when he took the cigarette packet out,

when he lit the cigarette and when he began puffing in and out.

If the world is full of enough consciousness, it will be difficult to find such stupid people who do the work of inhaling and exhaling smoke for hours. And if you ask someone for a cigarette he will say, I am not so mad that I inhale and exhale smoke. Not only that they are inhaling and exhaling smoke; the whole world protests, explains that it is harmful, it causes sickness, it will shorten your life. But they are so unconscious, their ears do not hear it. America recently decided that on each cigarette packet should be written in red in capital letters: 'This is harmful to health.' The shopkeepers who sold cigarettes, the owners of the companies, the manufacturers, all raised so much hue and cry that they would run into a loss of billions. When I read all this, I said that these cigarette manufacturers do not know that people are so unconscious. How many days do they think they will read this warning written in red ink? And the same happened. For six months the sale of cigarettes decreased, but after six months it went back to the same level as before. And the warning is written on the packet in red... but the reader has to be there to read it. Once or twice someone reads it and then falls asleep again. That cigarette packet arrives, the warning is written on it but no one reads it. The sale of cigarettes has become normal again.

If it is written on something in red ink that it is poison, it is dangerous to drink it, will someone with consciousness drink it? It's difficult. It is clear what poison is. It is clear about everything that is bad. How many times have you decided that now you won't be possessed by anger! How

many times have you decided? How many times have you not been able to fulfill it? Not even once has it been fulfilled, because then there would have been no need to decide again.

I was a guest in a house. The old man of the house told me that he took a vow of celibacy thrice. I was amazed. How could he take the vow of celibacy thrice? I asked him why he did not take it a fourth time. The old man said, "By taking it three times I experienced that it cannot be fulfilled and hence I did not take the vow a fourth time". It was not fulfilled the third time.

Everyday you get angry, everyday you take oath, and then next day, what happens when anger comes? Then there is not even a trace of oath left because there is no trace of you yourself as to where you are. One who had taken the oath is asleep. In the evening one man goes to sleep with the determination that he has to wake up at 4 o'clock the next day. The alarm bell rings in the morning and this same man turns over in his bed and says, "Leave it. I will do it from tomorrow." The same man gets up at seven o'clock and asks, "How did it happen? I had taken a certain oath to get up at four o'clock." But the one who had taken the oath is asleep. In the morning at seven o'clock he may again take the oath, but thew next day at four o'clock he will again miss it. Our whole life passes in this kind of sleepiness. If we look at our acts, we would not be able to say that we did them because if we were the doer, many of them could not possibly have been done.

All the courts of the world know that hundreds of criminals have stated in the courts, "I have not committed this murder," or "I have not done this theft." But the judges take

it as a lie, the court takes it as a lie because there are witnesses, there is evidence, that the crime has happened. But I say to you that those criminals are not telling lies. When they stole, at that moment they were not in their senses. When they murdered, they were not in their senses. It is very difficult to commit a murder consciously. It is very difficult to steal consciously. According to me and according to yoga, a sin is that act of doing for which unconsciousness is a must. Sin means such an act which cannot be done without being unconscious. When you are unconscious then only you can sin. It is a compulsory condition.

Hence when we say to someone that he has acted like an animal, it does not mean that animals do such things. No animal does acts like man. No, acting like an animal has a very different meaning. It means just as the animals are self unconscious, as they are unaware of themselves, similarly man is also unaware of himself. It is in this sense, that the phrase 'animal-like act' is used. Otherwise no dog has ever acted like Hitler, nor any snake has ever behaved like a Genghis Khan. Has any animal done such bad things as the animal called man has done? No, no animal ever has. 'Animal-like' means only one thing -- that a man is doing something in self forgetfulness; that he is unconscious. That is why the courts do not agree to penalize small children who are below seven years like criminals because we assume that a child is not conscious yet. But can the court guarantee that a seventy year old man has become conscious? No, even a seventy year old man does not become conscious, we just presume that he has become. Because if we watch the actions of a seventy year old man,

we will know that he too walks in his sleep in an unconscious state. In this life of seventy years, if someone is conscious for even seven minutes, this too is a high figure. Even seven minutes are too much. If in a man's lifetime of seventy years, there are even a few moments of consciousness, it is enough to make that man a Mahavira, a Buddha, a Krishna. But even a few moments are not there. We go on living unconsciously.

But I told you that 'man' begins only on that day when self consciousness begins. So, we are only potentialities to become man, we are not man; we are only opportunities to become man, we are not man. It is only the possibility in the seed form that we can become self conscious, but we have not become. This is why it has always been our difficulty that if there is a man like Buddha or Mahavira, how are we to call him 'man' -- we call him Bhagwan. The whole reason for calling him Bhagwan is that we call ourselves man whereas we are not man in the right sense. So now where to place these people? If we call them man, we will have to place them with us. So we find a new category: Bhagwan. It would be better if we call them man and call ourselves sub-human. We are on the way to become man, we have not yet become man. That will be right -- and this is true. But even in our lives sometimes we become conscious for a few moments. Those moments alone are the moments of bliss in our lives, because they give us a glimpse of our being; as if of a flash of lightning.

Yoga divides consciousness into two parts: self conscious and self unconscious. Those who are unconscious from the point of view of having a soul are self unconscious, all right, but even we who ought to be self conscious are

animals in many ways -- trees and stones in many ways. A small proportion of us have become man; a very small portion. It is like putting a piece of ice in the water and only one tenth of it sticks out of the water, its nine parts remain drowned. We are like this. Our nine parts are drowned at the bottom, in the dark. Only one small part has come to the surface and become man.

Hence man has tremendous restlessness. Animals are not restless. No animal commits suicide. The day any animal commits suicide, know it well that that species will not remain animal for too long, it has already started becoming man. No animal commits suicide. That much anxiety does not get created that suicide becomes necessary. No animal laughs except man. If on the way you come across a buffalo laughing, you will never pass by that way again.

No animal laughs. What is the matter? No animal is so unhappy that he needs laughter to forget the unhappiness. Laughter is an arrangement to forget unhappiness.

That is why the more unhappiness increases in the world, the more types of recreation have to be invented. There is cinema, television, radio, dance, song. When they are all finished, man says, bring something more, because now he is much more bored. At present fifty percent energy of the whole world is busy only in providing means of recreation for humanity. And in this age those who are able to provide recreation for human beings have become the most important -- like actors. There is no other reason for their becoming important except that they are able to provide recreation for you sometimes. You are so miserable that if someone can provide you with a little recreation, he becomes important.

No animal laughs, because an animal is not so miserable that he needs laughter. Laughter is a safety valve -- just as any steam mechanism is provided with safety valves so that if steam becomes excessive the valve gives way to release the steam. Otherwise lives of everyone around will be in danger. So, laughter is a safety valve for man. When trouble gathers within, the laughter is a means to be free of it. This is why no animal laughs because there is not so much tension, because there is not so much anxiety, so much worry.

What is the anxiety of man?

Man's anxiety is that a part of him has become self conscious and the remaining part is lying in unconsciousness. His difficulty is the same as it would have been for Narsimhavatar, Hindu's man-lion incarnation of god whose body was half animal and half man. The difficulty in which a man-lion incarnation might have been is the same difficulty that we are all in. People ask me how such a thing as a man-lion incarnation is possible. I tell them that all human beings are man-lion incarnations. And if the division was half man, half lion, then also some sort of balance would have happened. But a very tiny part of the head -- not even the complete head -- has become man; the other part is still of animal. The whole of life is animal, of unconsciousness, just a little corner of the intellect has become conscious. It is like an enormous area being in darkness, and a tiny lamp burning in a corner around which we pass our lives. That tiny lamp also does not burn all the time, it is extinguished during sleep. And if there is someone whose lamp is not extinguished, then he extinguishes it by drinking alcohol, or through a thousand

and one other intoxications. This is the reason one feels relief in drinking alcohol because the part that was causing a little restlessness because it had become man, gets also thown back below man. Thus the whole piece of ice is drowned in the water. Now you have moved back to the world of animals -- now there is nothing to worry about. This is why sleep gives you relief; in sleep you get drowned one hundred per cent. This is why you get up fresh in the morning. You are just coming back from the world of the animal, where there was no anxiety, where there was no difficulty. Now again man's world will begin. Twenty four hours this goes on happening.

So, when I say that man is self conscious all that I mean is that there is a possibility of becoming self conscious. With man, a small part has become self conscious. Yoga says if the whole of man becomes self conscious, he attains to meditation. If all his dark corners become full of light, man attains to Samadhi, enlightenment.

Self-knowledge will happen only when the entire house of your life becomes full of light. A little wick of a lamp is not going to do, the whole house needs the light of the sun so that its each and every corner becomes full of light. Otherwise you will always remain broken in two parts. The part that is full of light will decide that it will not let any snake come into the house, but what will it do about those dark parts where snakes are already living? And sooner or later when the snakes come out in the open in the lamp light, you will shout loudly that your vow has been broken, the oath that you had taken not to let any snake into the house has been broken.

When you swear that now you will not get angry again, you are swearing with that small part which is illuminated. You are not bothered about the nine parts that are still dark, that are drowned in darkness, where anger is even now brewing, getting ready. When you are taking an oath, even at that time in some corner in you, anger is brewing and your whole inner part must be feeling surprised at your vow. It is like a peon sitting outside a house who has no knowledge of the whole house but who goes on making decisions about the whole house. He has no idea at all of what is going on inside. In the dark parts, all the preparations are going on. You have taken an oath of celibacy but your sex centers are all drowned in darkness, no ray of your intelligence has reached up to them. So you have decided in a corner of your head that you are taking an oath of celibacy but your sex centers know nothing of this oath, they go on continuing their work. Sex will arise from there and it will overpower your intelligence because it is nine times stronger. Then you will weep and cry, take an oath again but will never understand that swearing an oath is useless. The real question is not that you take oaths from this small part, the real question is that you expand this small part so that your whole being becomes conscious. Then you will not need to take oaths.

This is why I say to you that Yoga does not ask anyone to take oaths, to take vows. Except ignorant and stupid persons, no one has taken vows in the world. There is no sense in vows. The real issue is something else. The real issue is that if your whole being becomes illuminated, then you will not need to take vows. But we go on taking vows! Against whom do you take vows? You take vows against

your own dark parts, and you have no access at all to those dark parts. You cannot reach there. All your decisions remain in a corner of your skull. Even the whole skull is not illuminated.

Now scientists agree with this vision of Yoga that not even the whole brain of man is conscious. Now science supports it. This is why I am repeating again and again that Yoga is science, because the more present day science goes on discovering, the more the experiences and the insights of Yoga go on getting proved. Now scientists also say that half of man's brain is lying inactive; no work happens there, it is lying unused. This too is not about all -- it is about those who work the most with the brain. Those who work less with the brain, three quarters of their brain is lying unused, only one quarter of it is used. Even the most talented man uses only half his brain; half remains unused. In the case of the majority, even half of the brain is not in use, just one part of the half. And this quarter or half, this too is not used at it fullest capacity. Even the most talented person uses only fifteen percent of his capacity, the remaining eighty-five percent is unused. But leave that half, I am not talking about that. Of the part which is active, only fifteen percent of it is being used.

Now scientific data, evidence, research, all support the fact that only a tiny part of the human mind is active. And this part generally after eighteen years of age also becomes silent, does not work. Hence you have only as much intelligence as you have developed up to the age eighteen. There is no need to be under this illusion that when you become eighty years of age you may have more intelligence. There are very few people who develop their

intelligence after eighteen years. Most of the people go on accumulating experience through the intelligence they had developed up to the age eighteen. The collection of experiences grow but not the intelligence. People go on experiencing through the limitation of that much intelligence. So an eighty year old man has many experiences, but his intelligence remains the same as when he was eighteen.

In the last world war, there has been an amazing experience in America. America can be said to be the most educated, the most developed country on the earth and that it uses intelligence more than any other country. In the last world war it was a great surprise when they made arrangements to recruit soldiers after measuring their intelligence. The results derived from the recruitment of hundreds of thousands of soldiers were that none of those soldiers had the mental age of more than thirteen years. Their average intelligence was that of thirteen years of age -- as if everything had stopped for them at the age thirteen. Yoga has been saying it for very long that the total mind of man is not illuminated. If the complete mind of man becomes illuminated, amazing things start happening, what you call supernatural powers. Yoga calls them functions of those parts of the mind which are inactive -- nothing more than that.

For this also, now scientific evidences are gradually becoming available. In America there is a man called Ted Cerio. Some of those parts of the mind are active in him which generally are inactive. Now there are instruments to investigate which part of the mind is functioning. Different parts of mind function for different things. When you read,

one part of the mind functions; when you weep, another part functions. When you laugh, yet another part functions. Similarily there are different parts activated when you sing a song or when you the play the veena or when you love. Even up to the extent that when you speak the Hindi language, it is another part that functions, and when you speak Marathi it is another part and yet another when you speak English. There are hundreds of thousands of centers in the brain which function for different things.

So some parts of Ted Cerio's mind are functioning which generally do not function. If he closes his eyes in America and is asked what is happening here in Poona in the grounds of Sanghavi's factory tonight, he will go on sitting with closed eyes for some fifteen minutes, then he will open his eyes -- he will not tell, he will only open his eyes and a camera will take a photograph of his eye and a picture of this gathering will be caught on the camera. Now if this was described in some two thousand year old book, we would say it was gossip. But this man is alive and all the universities of America have examined him, he demonstrates from place to place. The only difference between our photograph taken here and the one taken from his eyes will be as if one was a fainter copy of the other, that's all. The difference is not going to be more than this -- just a slightly fainter copy, that is all. His eye is catching our pictures though we are sitting at such a distance. So if Mahabharata says that Sanjaya was giving a running commentary to the blind Dhritrashtra of a battle in Kurnkshathra a hundred miles distant, there seems no problem in it. Eyes can see so far away. Eyes can see any

distance, but for that some other areas of the mind need to be illuminated.

Take one example from Russia. Fyadov is a scientist in Russia. Leave aside America, Russia is an atheist country and is not prepared to accept soul or God up till now, but Fyadov has done great experiments sending telepathic messages up to one thousand miles -- not through any instrument but only by sending thought messages. Sitting in Moscow with closed eyes, he has sent messages up to Tiflis. Sitting in Moscow, he will think a message and it will be caught in Tiflis.

One day an experiment was done in Tiflis. In a garden in Tiflis a man came and took a seat on bench number 10. This man knew nothing, he was a traveller; tired, he had taken a seat to take a little rest in the noon time. He knew nothing of the experiment. The people hiding in the bushes informed Fyadov on wireless that a man was sitting on seat number 10. They said, "If you can make him sleep within five minutes by sending messages, then we will be convinced." Now Fyadov, sitting in Moscow, remained thinking in his mind for five minutes that the man sitting on seat number 10 should go to sleep. In five minutes the man went into deep sleep and started snoring. Naturally these hiding friends thought that he may be tired and weary, he may have slept on his own. Coincidence is possible. So they sent a message back that the man is sleeping, but if you can make him get up exactly in seven minutes times, then we will be convinced. Exactly after seven minutes, the man woke up from sleep. He looked around as if someone had called him. They came out of the bushes and asked the man "Who are you looking for?" The man said, "Someone

has been constantly saying to me, 'Get up, wake up, now do not remain asleep. Exactly after seven minutes you have to get up.'" Now who was saying that? There was nobody there. The man was sitting thousands of miles away in Moscow.

If mind becomes fully awake, man becomes a discoverer of great powers. There are hundreds of other such potentialities in man's mind. Yoga used to call them: siddhis, spiritual powers. We may give them any name, it makes no difference. Our whole brain is also not awake. We look miserable and helpless; this is because of our remaining asleep. And this restlessness that remains in our lives is the restlessness of not being able to fully use the wealth that we have come with. Yoga says all these centers of the mind can be activated and this brain hidden in your skull is not your whole personality. Exactly such a big mind is hiding within the heart. The very information about it has ceased coming to us. Only once in a while there is a little glimpse of love in someone's life, then he remembers the centers that the heart has, otherwise there is no rememberance. And love goes on disappearing from our lives day by day. In the name of love, we have introduced many kinds of false coins which go on circulating in life. Even if the whole brain is developed, the heart has a its own brain, which remains completely untouched, because all our education is only for the mind. So, a little bit of the brain develops, but for the heart there is no education, it does not develop at all. It remains undeveloped and man becomes too full of inner tension. Even heart and mind together do not constitute the whole man; man has more centers. Yoga divides man into seven centers. It says that

man has the potential to develop his individuality at seven levels. These are gross levels, it is a gross division, there can be even more divisions.

Buddha has made nine divisions. He is one of the greatest yogis who ever walked on the earth. Patanjali has made seven divisions. Someone may make even more divisions, because there are hundreds of centers in man and each of them has its own capacities. And if all those capacities unfold completely and the whole man becomes conscious, then if in that state, man declares, AHIM BRAMASMI "I am the Brahma", there is no exaggeration in his statement. But sitting with books in their houses near a kerosine oil lamp, people have picked out phrases from the Brahma sutra, have found out great statements from the Upanishads and are saying: "Aham Brahmasmi!"

Kerosene oil won't do and the scriptures read with outside lamps can't be of any help. When the inner lamp burns and the inner light illuminates all the seven centers, then the scriptures that are revealed at that time, the Vedas that are experienced at that time, are not the Vedas written in any book, and the declaration of Aham Bramasmi that happens in that moment is not something that has come from any scripture. It is something arising from the entire being of oneself.

So, Yoga takes man as a scripture and in him lie many unread chapters -- unknown, unacquainted which we have never approached with light, about which we had no idea. It is like an emperor asleep in his palace who may have forgotten his treasures, his riches, and may be dreaming that he has become a beggar, that he is begging on the roads and no one is giving him even a piasa. And he is

weeping and suffering and crying. We are almost in the state of such an emperor who does not know of all his wealth. If someone tells us we will not be able to trust. How can we trust that we have so much treasure? No, no! If someone asks that emperor in his dream, "How come you are begging? You are an emperor! That emperor will say, "Do not joke, give me a piasa and that will make sense to me."

Our condition is exactly like that.

Yoga says there are vast expansions of infinite treasures in us but all these treasures will become avaliable only by becoming self conscious. Except this, there is no other way. Now let us understand this. All centers of our being awaken, become active through consciousness. The more consciousness reaches them, the more active they become. On whatsoever part consciousness gathers, that part becomes active. Small children are not aware of the sex center because it has not become active yet. After fourteen years of age, nature activates that center, then one starts becoming aware of it. When one starts becoming aware of it, the center starts becoming active. That is done by nature. So, if nature does not activate the sex center, you will never know that there is something like sex in your personality. The center will remain dormant, you will not notice it. How can you notice! But nature has to take work from that center for the continuation of life, hence it activates that center on its own, it does not leave it to you. It activates it in animals also, in plants also, in all forms of life, it activates it on its own.

It is the society who activates the mind center through education, through explanation, because otherwise it will

be difficult to get life going. So it teaches mathematics, it teaches geography -- society teaches that much which makes life easy to carry on. Society gets some of your mind center activated, nature gets your sex center activated. All the other centers in between remain dormant, they never become active They are not needed by anybody. Society not only does not need them, rather it will not like that certain centers become active. For example, if somebody's love becomes very active, the society will not like it. The society will want the center of love not to become very active. The family will want the same. The wife will want her husband's love center not to become very active; the husband will want his wife's love center not to become very active. The mother will want this, the father will want this. There is reason for it. If the love center becomes completely active, then the barriers between whom to love, whom not to love start falling down. Then a mother cannot say, "Love only me." If the love center becomes very active, the child will start loving everybody. Then the mother's jealousy will try to stop him. A wife will not like it if her husband starts looking with love at anybody else -- her jealousy will prevent him. The whole society will try to prevent the love center from becoming active because the love center may become dangerous. Hence it will try to suppress it, to cut it. And there are other centers which the society will tolerate even less, for example this man Ted Cerio... if there are many people like that around in the world, the society will try to make laws against them. Recently one such thing happend. There is a man called Tony in Indonesia. And one of the most important happenings of this century is happening in the life of Tony

in Indonesia, Asia. But the whole society, courts, law, all have stood up against him. Tony has done an experiment which is one of the deepest experiments -- that is of spiritual surgery. Everyone's mind cannot grasp these methods. Tony does surgery without any kind of instrument. For example, you have an appendix in your belly, he will put his both naked hands on your belly, close his eyes, pray to the divine and both his hands will enter your belly. The skin will give way without any instruments and both his hands will enter into your belly. And this has happened in front of dozens of medical scientists, doctors and surgeons. It has been filmed and shown around the world.

His hands will reach inside, his eyes will remain closed, he will catch hold of your appendix in your belly and will pull it out with his hands, snap it and put it outside. He will move both his hands over your stomach and your cut skin will be joined again. And after two days there will not be even a mark seen that the stomach was cut. Now such a man should be valued, but the government of Indonesia has filed a law suit against him and the medical association has filed a law suit in the Supreme Court there that this man has no license for surgery -- how can he be allowed to do surgery?

Is there any limit to human madness? Because he has no certificate from any medical college, no degree in surgery, they say, how can he be allowed to do surgery? And the courts are bound to give judgment against him because laws have always been blind. The government has prohibited that man from doing any surgery anywhere. This man has a group of twenty-five friends with him. They are

all worshippers and meditators. When they are asked, they are unable to explain anything -- they say that they do not know anything: "We leave ourselves in the hands of the divine,.then whatsoever he makes us do, we do that; but we do nothing." But if this man is allowed to operate, what will happen to the medical profession? What will happen to surgeons? They are bound to make trouble against this man. They are bound to entrap this man for cheating; he is a poor man, a simple man. Being harrased by their trouble he will give up easily, saying, "I will not do anything -- I will ask for their forgiveness."

In this world, many times many miracles have happened and we have stopped them. We have always made arrangements that such things do not happen, because due to such things our whole establishment, all our institutions get into trouble. They are bound to get into trouble, because what will happen to them all? In the light of such things, what we call scientific outlook also becomes mediocre and meaningless because these things bring the news of even farther beyond. We become against people like Ted Cireo or Tony because we say that these things will shatter all our ?? If Ted Cireo can see the things inside another's house, then if not today, tomorrow we are going to worry. He can see our iron safe also. We will try to stop it. The society has been trying to suppress very valuable achievements of yoga. And naturally anything which is suppressed completely stops manifesting itself because we stop the opportunities and circumstances for them to manifest. Right in front of me an incident happened and I felt how suprising it was! One friend used to come to me to meditate. His son who was studying Hindi in the third

grade, also used to come with him. He asked me if it would be all right if the child sat near him. I told him it was all right -- it would be good. That friend was meditating and the child sitting near him also started meditating. The father could not go very deep but that small child went very deep. He was supposed to come four days later but he did not, he came after fifteen days very puzzled and he asked, "What have you done to the child? Please, change him back, we do not want that him to go into meditation." I asked him what had happened. He said many strange things had started happening. Leaving the child at home, he and his wife had locked the house from the outside and asked the child to play inside the house. They told him they were just going to visit a friend in the neighborhood. When they returned, the child was standing on the window sill and he said, "You told me a lie. You are coming from a movie. You have been to a matinee show." They had been to the matinee show of a movie but had bluffied the child. They were surprised. They asked, "How did you know?" The boy said, "When I was alone and there was nothing to do in the house, I sat in meditation and I saw you both seated in a cinema hall." So they said, "We do not want such things to develop in the child. We do not want him to learn meditation, that will create trouble." This is a dishonest father's mind.

It feels strange but it is so. If in your house also a child starts seeing such things, you will also say, "Enough. Stop all this." Because you too ask the child not to smoke and you smoke yourself. Tomorrow that child is bound to say, "What are you saying, dad? You ask me not to go to the cinema and you go yourself." Tomorrow that boy is bound

to ask, "What are you saying? You have been doing everything that you prevented me from doing." So you will not allow talents to grow in the child. This is why the whole humanity has been conspiring against Yogic growth, which we are not aware of. We will try to suppress all these things and when the whole society suppresses it and will not give the opportunity for it to develop....

Just think a little, if all universities, all colleges and all schools are closed down, how many people in the world would know mathematics? If all education and teaching was stopped for two thousand years, after that one will start doubting that there can be so much intelligence in man that he could have aeroplanes flying -- that there can be so much intelligence that he could reach the moon! People will say, "How is it possible?" Even to build a bullock cart would be difficult -- building an aeroplane is a far away thing. The fact that man has reached to the moon today is the result of educating the mind for the past ten or twenty thousand years. If we had worked for ten or twenty thousand years on the centers mentioned by Yoga, it is not possible to even imagine where man could have reached. Sometimes someone reaches to those hights, but then we make him an object of worship and forget. But it is possible for all. There are many planes in man but they are drowned in the unconscious, hence, we have no idea of them.

Yoga divides man into seven planes, into seven centers. Infinite energy is dormant in these seven centers, just as the flower is closed in a bud. Seeing the bud we have no idea that there will be such a flower in it, that such a lotus will bloom -- a lotus with so many petals will manifest. The bud also remains closed. If someone has seen only the buds of

the lotus and has never seen the flower, he cannot ever imagine that this bud can become a flower. All the centers that we have are closed like buds. If they blossom completely, we do not know all that could be hidden in them, how much fragrance, how much beauty, how much energy! Infinite energy is dormant at each center. If the buds blossom then it can manifest; if the buds do not blossom, it cannot manifest.

Have you ever observed the blossoming of lotus buds? When do they blossom? In the morning when the sun rises and the light has spread. The buds are closed in the darkness of night, they blossom in the morning along with the sun. Exactly like this, the day our **Sun of Consciousness** manifests on each center, each center's bud starts unfolding.

There is a sun inside also,.the sun of our consciousness. After reaching it we may give it the name meditation or something else -- that does not matter, but there is a **Sun of Consciousness** within us. On whichever center its light falls, the bud of that center bursts forth into blossom and becomes a flower. And as soon as it becomes a flower, we find that the infinite energies that were dormant in us, start manifesting.

There are seven centers and each one can be unfolded, and each center has its own capabilities. And when all the seven centres unfold, man's doors and windows, of which I was talking yesterday, become open to the infinite. The individual becomes one with the infinite.

Consciousness, how is it that only consciousness can open up these centers? I would like to tell you some scientific facts about this too.

Until twenty or twenty-five years ago, scientists had no idea that consciousness can bring any change to anything. We do not see such things happening either. We have heard the stories of fakirs, of yogis, but they have become just stories. When the art of doing certain things is forgotten, they become stories -- it is natural. If the third world war happens and if a few great scientists of the world die it will be impossible to make atom bombs. At present only a dozen or two, not more than that, know the formula. If you killed the twenty-five scientists, atom bombs could not be made any more. Now there are twenty-five who know how to make it; ten years ago only fifteen knew. When Hiroshima was bombed, before that there were hardly four people in the world who knew. If these four persons had been killed, the atom bomb would become only a story, and if someone said it is not just a story it is true, we would say, make the atom bomb and show us. Then it would be difficult.

If the third world war happens, then as it has happened many times before, all science would be destroyed. Mahabharata happened and all the science and all the culture of that time was destroyed, only their stories have remained. We say they are all stories. They are stories now. If the third world war happens and the whole world gets destroyed, as is probable, then whenever the world is destroyed in wars, the most developed people of that world get destroyed first. If bombs are dropped in the third world war, Poona will not survive, Bombay will not survive,

Delhi will not survive, London or New York will not survive. If anybody survives it may be some aboriginals hidden in the hills of Bastar, some people living in the mountains of Himachal Pradesh. Nobody will try to drop atom bombs there. It will be costlier also to search and locate these people and then drop atom bombs there. But all the developed centers of the world, universities, science centers, will all be destroyed. These will be destroyed first. And those who survive, these aboriginals, they too have seen railway trains, so they will go on telling stories to their children that there used to be railway trains. After two or three generations, the children will say that it cannot be. How can it be? Where is the proof? And there would be no proof left.

The same has happened with the art of Yoga. Many times the art develops, but then for many reasons it gets lost. The biggest reason of all is that we ourselves cannot tolerate it, because there are dangers in it. I was saying to you that consciousness makes a difference to things. It has always been a simple experiment in yoga to conclude that consciousness makes a difference to things. By becoming conscious it makes a difference. But science agrees with it now. If we look at a pebble, it makes no difference. What difference does it make? A pebble remains a pebble. No matter how much we concentrate our consciousness on it, the pebble remains a pebble. But since the discovery of electrons, scientists have come to know that when we try to look at electrons through microscopes, the movement of electrons wavers. In the same way as when you are taking a shower in your bathroom and you are in your most relaxed state, making faces and laughing in the mirror, oblivious of

your age, then suddenly you realise that someone is peeping through the key hole and you become alert and you stop. If you were singing a film song, you start singing a devotional hymn, or start doing something else.

So, we can agree with this, that if you are looked at through the key hole, you change, but when scientists say that when electrons are looked at through a microscope their movement changes, then it is very surprising. It means observation brings change.

Yesterday I had talked to you about a Christian saint who blessed some seeds in a laboratory of Oxford Uiversity. One even more amazing thing happened while the saint was blessing one seed. He was wearing a cross around his neck when he bent over that seed with folded hands and prayed. When the seed was photographed, we were in for a great surprise. Inside the seed the photo of the cross also appeared. It is very surprising. When the saint bent to pray, the cross also reached near to the seed, but a picture of that cross inside the seed! How is this possible? Could his prayers, his attention over the seed, also convey the picture of the cross inside the seed? Is it that the seed also responded to the prayer? Is it that the seed accepted that monk whole heartedly?

Yoga has known for long that on whichever center we meditate inwardly, that center becomes active immediately. Its activity opens its buds which were closed, just as the morning sun wakes up the birds. And remember, you may have noticed it or you may not have, the birds start singing hours before the sun has actually arisen. As yet, the sun has only turned its face to come this way, it has not as yet come, it is only about to come, and the birds start singing,

buds start blossoming. The sun is about to come -- it has not as yet come and the flowers started blossoming, the buds started smiling and the birds started singing. Your attention begins to go inside and your centers are activated. Just going inside, unique experiences start happening. Now in these three days so many friends have come and told me of so many experiences. These experiences have always happened to meditators. Someone starts experiencing intense light within, some center releasing the light; someone starts experiencing some fragrance from within -- some center is releasing the fragrance. Someone starts hearing music. It is the sound of music emanating from some center. Different experiences start manifesting from within. The universe inside us is not smaller than the universe outside of us. Until now we have paid attention only to the outer, hence only outer things have become active. Until now we have not paid attention to the inner, otherwise in the inner everything also becomes active. I can tell you a few small experiments you can do so that you can understand that it can happen. You are going on a road, someone is walking ahead of you. Go on looking at the backside of his neck for a minute or two without blinking your eyes .It won't be more than two minutes before that man will have to turn and look at you. His center becomes activated; feeling uneasy he will immediately turn back to see what is happening. What is happening behind? You cannot find a man who does not look back if you gaze for two minutes like this, and if you may find such a person who does not, know well that you have come across a very valuable man.

Today choose some center in your own body and start bringing a little consciousness to it. If we are asked how would we feel if one of our hands is taken away, we would all say, "It won't be nice, it would be painful, but it won't be much of me taken away." But if we ask, "What if the head is taken away?" then we would say, "All would be gone." Because our whole identity is only with our head and that has become our whole being. Whatever is our wealth, our thought, our knowledge, whatever we have known about ourselves, all that is at the small center of our mind, it is not spread over the whole body.

You start meditating on any center within you. As I was telling you the experiment for outside, in the same way, only for five or six days, with closed eyes, bring your attention to your heart -- nothing more is to be done. Five minutes everyday and you will find that love has started increasing in your being. You will feel it, your neighbors will feel it, your family members will feel it. No need to tellanybody, you just go on giving your attention quietly to it and you will find that people have started noticing the change in you and mention it to you. You have never been so loving.

On whichever center your consciousness goes to, that center becomes active. We have seven centers. Your consciousness can be taken to all these seven centres. If you take your consciousness there only then it goes there. This is the advantage of being self conscious and this is the danger also. If you do not take it there, it will not go there. And if you do not take it there, then there is no difference between a self unconscious animal and a man. If I say it this way that Yoga is a science of making man from

animal, this definition is not an exaggeration. In Yoga, the meaning of animal is also very interesting. According to yoga, an animal is one who is in tied up -- like when a cow or a buffalow is tied with a rope. The rope is called pash, a tie, and the one who is tied with it is pashu, an animal. Yoga says a man who is tied in the chains of unconsciousness is animal and one who has broken the chains of unconsciousness is man. Manushya, a man, means one who has completely become man, mind. And mind is the name of consciousness. Mind means consciousness, that which has become completely conscious. The English word man also comes from the man of Sanskrit. That which has completely become 'man', which means 'consciousness' is man. This is the seventh sutra of Yoga. A few more things in this connection and then I will talk to you tomorrow on the remaining sutras. It is essential to keep in mind a few things more.

As I said that man is conscious only sometimes, the rest of the time he is unconscious. The contrary also happens. What we consider to be unconscious all the time, also become conscious in some moments. For example, a plant also becomes conscious in some moments, a stone also becomes conscious in some moments, animals also become conscious in some moments. As man is conscious in some moments, similarly the backward species than man are conscious in some moments of life. But such incidents hardly happen and they are very rare. In the time of Buddha, it happened with the Bodhi tree.

For five hundred years after Buddha's death his statue was not made because Buddha had asked not to make statues. He said this Bodhi tree will do, and for five hundred years

only the Bodhi tree was worshipped. After five hundred years Buddha's statues were made. There were many reasons -- one reason was that the moment Buddha became enlightened the tree under which he was sitting got resonated with enlightenment, became awake. It became a witness, it alone was the witness, no one else was present there, only the tree was present as as witness.

You will ask, "How did that tree became conscious?" A great sun like Buddha arose under that tree. No matter how much the tree might be asleep in its unconsciousness, a part of it also got awakened. It also witnessed the happening watchfully. Hence Buddha said, "This tree is my witness. Worship it and that's enough. It alone is a witness." This is the whole reason why buddhists have been trying to protect this Bodhi tree up until now, though they also do not know why they go on protecting it. Ashoka had sent one branch of this tree to Sri Lanka with his son and his daughter. That branch had taken roots in Sri Lanka. So when the Bodhi tree in India died, one branch of the tree in Shilanka was planted again in india. But that tree has been alive for twenty-five hundred years, it is a witness. The happening that took place in Buddha's consciousness also overwhelmed the tree, and waking from its deep sleep, it also saw what had happened.

It will be easy to understand it like this. If you ask some great musician, he will be able to explain it easily. If in an empty room we keep a veena and in the other corner some skilled musician plays on another veena, the first veena will begin to resonate with the music being played. The other veena's strings also begin to vibrate and dance.

A similar thing happened with the tree. It was such a great phenomenon that happened to Buddha that under the influence, the strings of the tree's inner veena also started vibrating. The tree also danced. The tree became a witness.
You may have heard the name of the physican called Lukman. In Lukman's life, there is an amazing reference and that is connected to the deeper roots of yoga. There is a story about Lukman; I say it's a story, though in fact it is history. The story is that Lukman would go and ask the trees, "What is your use?" He would go and ask the medicinal herbs, "What is your use?" And even now the people who do medical research are puzzled about how people discovered hundreds of thousands of medicinal herbs and their uses -- Ayuvedic, Greek and others -- because there is no evidence of any such big labs in old medical books. Even today we have not been able to find out about all the herbs and for which diseases they are useful, the work continues. But Lukman singlehandedly created the whole science. How could one man find out so much in one life?
The story of Lukman tells us something else. It tells us that Lukman used to go to each and every kind of plant and tree, and sit near it in meditation. He would pray to the plant to tell him what its uses were and he would receive from the plant the answer in his heart and would start using that plant for that particular disease. And the plants that Lukman used, even now in labs they are proving to be right. Even plants can become awake near some Lukman, near some Buddha; even stones can become awake near some Yogi. But we human beings remain asleep. It is a very sad thing that near Buddha even a tree became

awakened but thousands of people who came near him did not wake up, and returned back asleep. Perhaps trees are very innocent and that is why it resonated.

Man is very complicated, clever and cunning, does not resonate so soon. He investigates and checks everything before taking it. In this checking and testing he sometimes does succeed in getting the right price for an earthen pot which costs two pence but often loses cheques for millions of dollars.

People who are too clever sometimes fall into great deception. And if there is someone who takes every single step too cautiously... one thing is certain, that he cannot go on the pilgrimage to the divine, because that journey is of insecurity; the journey is so unknown, so unfamiliar and unaquainted with that people who are too clever will not manage. Many times, even ignorant people do enter the door and clever ones remain standing and thinking in front of it.

Tomorrow I will talk to you on the next sutra. If there are any related questions, you may ask them. Whatever questions were asked until now, slowly, slowly I have talked about them. A few may have been left, I will talk about them tomorrow. The friends who want to come in the morning for meditation should be freshly bathed, should come on time and sit silently. Tomorrow is the last day, no one should come just to watch, only those who want to experiment are invited.

You listened to my talks with such love and peace -- I am grateful for that. Now I pay my respects to the divine sitting in each of you, please accept my respects.

Sun of Consciousness

Chapter #5

Chapter title: None
20 October 1970 am in Poona, India

[Note: This is a translation from the Hindi Neo-Yoga Sutras, which is in the process of being edited. It is for research only.]

My Beloved Ones,
There are some questions. It will be helpful to understand some things in that regard.
A friend has said that some seekers have already been practicing the 'Kundalini Sadhana'. They are gaining much from this experiment, so should they continue it or not? Can there be any harm in it?
There is no question of harm. If you have already been doing something and you are gaining from that, then continue it with speed -- there will be only gain. There is nothing harmful anyway on the path of the divine.
Another friend has asked, and two or three more friends have asked the same thing -- how long will weeping, shouting, laughing, dancing continue?
It can last from three weeks to three months. If you do the experiment rightly -- weeping, laughing and shouting will vanish in three weeks and you will go from the first to the fourth stage. The two stages in between will be dropped. Those who do not do it rightly, who do it slowly, for them it may take three weeks to three months, but it is not

something that will go on forever, because once the problems of the mind are dropped, mind will dissolve on its own. The length of time will depend on how intensely you drop your problems. But if you do the experiment rightly, then usually all this quietens down in three months, then you will take one or two deep breaths and immediately you will enter into the fourth stage. But this will happen only when you do the two in between stages completely. If you are a little miserly, then it may take years. The point is to throw out from your inside completely.

Another few friends have said that weeping and crying will cause difficulty to family members, neighbors. In the beginning it will cause problems; for one day, two days, it will cause problems. You yourself go and make a request to them beforehand, saying, "I will do this for one hour, please forgive me for one hour." You tell them first, before they ask what you are doing. And because this experiment is altogether new, it will take a little time. Now if someone starts singing devotional songs loudly in the neighborhood, no one feels any difficulty. Someone starts saying Ram, Ram, loudly and you understand that he is meditating. In a year or two, thousands of people will do it in the world and people will understand that they are meditating. For those who will do it now, in the beginning there will be a little difficulty for them.

In the beginning there is always a little difficulty in doing something, but that is only a matter of a day or two. Even now, thousands of people have started doing it in this country. The people around you become curious for a day or two, but then they forget. And they will also see the changes in your being that will begin to take place within

three weeks -- they will not see your weeping and crying only. And if you did the experiment honestly, your neighbors will not be able to escape from the experiment for very long; that experiment will start gripping them also. So do not take your weeping and crying to be very disturbing, rather that too will be favorable. When neighbors come to ask, explain the whole meditation to them and tell them that they also can come to participate tomorrow.

One more question is being asked daily, I would like to say something in that regard.

Quite recently in the Manali Camp, twenty people entered into a new kind of sannyas. Now every day the question is being asked, "What is that sannyas?"

A few things in brief. Firstly, in the future there is no possibility of the survival of sannyas as it was in the world until now -- it will not be able to survive. In Soviet Russia today, it is not possible to be a sannyasin; in China, now it is not possible to be a sannyasin. And wherever socialism is influential, sannyas will become impossible. Wherever the idea arises that anyone who does not do regular work has no right to eat, sannyas will become difficult.

In the coming fifty years, many traditions of sannyas will simply disappear from the world. In China there was a great Buddhist tradition of sannyas; it simply disappeared. Lamas are disappearing from Tibet, they cannot survive. In Russia also, there was a tradition of very old Christian fakirs, it is ruined. And sannyas will have difficulty in surviving anywhere in the world. Hence my own understanding is that a precious flower like sannyas should

not be destroyed. The institution of sannyas may disappear but sannyas should not disappear.
So, there is only one way to save it, and that is that a sannyasin does not renounce and run away from life, but becomes a sannyasin in the midst of life. He should sit in the shop, do laborer's work, work in the office. He must not flee, his livelihood should not depend on the society. Wherever he is, whatever he is, he should become a sannyasin there. So these twenty people have been initiated in this direction. They will work in their offices, they will work in their schools, they will run their shops and will live the life of a sannyasin.
The result will be twofold. Firstly the result will be that a sannyasin will not seem to be an exploiter, it will not look as if he is dependent on anyone. It will also be advantageous to the sannyasin because the old tradition of sannyas which depends on society, makes the sannyasin a slave whether it is apparent or not. The sannyasin starts living in the slavery of the society. And those to whom we give bread, we buy their souls also. That is why a sannyasin should actually be a rebel but he cannot be because he has to spend time in the slavery of the people he gets his food from. He goes on saying only those things which are pleasant to you because you give him his bread.
Sannyas is a revolutionary event. For that it is essential that financially and psychologically a person should be dependent on himself. First of all, I would like to make sannyas reach into each and every home.
Its other great result will be that it will not happen that the sannyasin renounces his home and runs away, and the advantages of sannyas that should come to the world are

lost. When good people renounce the world, the world falls into the hands of bad people. This has been a loss to the world. In my understanding, if the flower of goodness has blossomed in someone's life, he should be sitting right in the center of the marketplace, so that his fragrance begins to spread in the market. Otherwise if he runs away, others who only spread a bad smell will be sitting there.

So there should be a sannyasin in each and every house. He may change his garb, he may put all his energies towards the divine, but he should not leave and run away. The housework which he was doing until yesterday, he should still go on doing, thinking himself to be a vehicle of the divine.

He should neither leave his wife, nor his home, nor his children. Now he should silently go on doing all this work thinking it to be the work of the divine. He should not remain a doer -- he should only remain a witness. With such sannyas I think thousands of people will become interested. Those who can never think of leaving home, even in their lives there will be bliss of sannyas and this life will also blossom. If sannyasins become available to us in the street, in the markets, in houses, in offices, their clothes, their remembrance, their climate, their behavior will affect the whole life.

From this point of view, whosoever have been asking again and again... if they are interested, can talk to me separately today between three and four -- whosoever has thought that sannyas can be a possibility in their life.

I have added a few more things to this sannyas. Firstly, I have called this sannyas 'periodical renunciation'. My understanding is that no one should make decisions for a

whole life-time. Today you make a decision; maybe after six months you feel that it was a mistake, so there should be a path for you to return, otherwise even sannyas can become a burden. Once we give sannyas to someone, we expect that he should remain a sannyasin for his whole life. Maybe after a year he feels that he made a mistake, then he should have every right to return without condemnation. Hence this, which I have called sannyas, is periodical. Any day you want, you can quietly come back. There will be no binding on you for it.

The experiment of this kind of sannyas is in practice in Thailand and Burma and it has caused a difference in life in the life there. Every man, once in a while takes sannyas for a few days. If someone has some free time for two months in a year, he will take sannyas for two months and after living as a sannyasin forthat period, he goes back to the world and his home. The man is transformed. After living as a sannyasin for two months, a man cannot remain the same as he was. Everything in him is transformed. Again after a year or two, when it is convenient for him, he takes sannyas for two months.

That is why I have also added another way to it, that those who want to take sannyas for some limited period can do that and experiment. If their bliss becomes enhanced, they can lengthen the period and if they feel that it is not for them, they can quietly return. It has a twofold advantage. Sannyas will not be a bondage, sannyas is freedom -- hence it should not be a bondage. At the present our sannyasin becomes a prisoner in chains.

The first thing is that sannyas will not be a bondage, and the second thing is that sannyas will become available for

everyone -- even if only for a short period. If a man during his life of seventy years becomes a sannyasin five times, for two months each time, he will be a different man at the time of his death. He cannot be the same man. The maximum number of people will get the opportunity to become a sannyasin, the maximum number of people will be able to experience the bliss and have a taste of sannyas. And it is my understanding that one who goes for sannyas once, will not return back. This not-returning back should not be as per rule, but it should be out of the bliss of sannyas, and the freedom to return should always be there.
It is not good to talk much on this subject right now. The friends who may have a longing for sannyas can see me in the afternoon between three and four.
Perhaps some new friends may be here, so briefly I will repeat the process again. Then we will sit for the experiment of meditation.
This experiment of meditation is an experiment in will-power. You will get results according to how much will power you use. If you hold yourself back even a little, then there will be no results. You have to jump into it totally -- it cannot work if you save yourself. And the process is such that you can jump totally -- it is not difficult.
It has three stages. In the first stage you have to do intense breathing for ten minutes; you have to go on increasing it, intensifying it. You have to breathe in such a way that you remember nothing else -- only the breathing remains. For ten minutes you forget the whole world. And one who breathes vigorously will forget. Only the act of breathing will be left in his consciousness. Inner and outer have to be engaged in breathing alone.

The second ten minutes are of catharsis. In the second ten minutes, dancing, jumping, crying, weeping, laughing, whatever starts coming to you, you have to do with total energy. For a few friends to whom it may not come on its own... they have to begin from their side... whatever they can think of to do -- if dancing comes then dancing; if crying comes then crying; and do not try, just start it. Yesterday some friends came and they said, "We try but it does not happen to us." There is no need to make an effort. For jumping, do you need to make some effort? Just do it. Do not bother about effort. The moment you begin, the current will be broken and it will become spontaneous. And within a day or two, you will find that it starts coming on its own. Many suppressions have been accumulated, many energies have accumulated in our minds; they must drop off.

Energy will be born in you, the whole body will be electrified, will begin to vibrate. To awaken this energy, for ten minutes you will be hammering with deep breathing. Kundalini will get awakened by it. Then, in the next ten minutes you will be experimenting with dropping the madness of the mind, so that no obstacle remains in the path of the Kundalini -- all obstacles should drop away, and the energy of Kundalini can go straight upwards. All the madness of the mind should drop away, otherwise the energy awakened by Kundalini is absorbed by the madness of the mind, it enters into the madness of the mind. Hence catharsis is essential; the throwing out of all the rubbish is essential.

Then in the third stage, the pure energy of Kundalini which will be left behind has to be transformed into inquiry.

Hence in the third stage for ten minutes, 'who am I'? is to be asked.

Today is the last day, so do not ask it quietly within yourself -- for the entire ten minutes ask it with your total energy, shouting loudly. Ask it so intensely that there remains no space for any thought that there is anything else or any other world. Just drown in asking 'who am I'? If someone finds it more convenient to ask in Marathi instead of Hindi, they can ask in Marathi. That is not the prblem. If they find Marathi more convenient, then they should ask in Marathi. Any language which is deep in your heart -- ask in that language. You have to ask with total energy for ten minutes. In these thirty minutes you have to make yourself completely tired. Not even a little is to be kept back nor should you stop.

In the last ten minutes, you have to wait in silence. These ten minutes of silent waiting are real. Those thirty minutes are of preparation and these ten minutes are the real thing. In those ten minutes, deep energy, bliss, deep light and many kinds of experiences will start happening.

If you want, you may form groups of five or ten friends and do this experiment together so that the problems which each person comes across do not appear. Those five or ten friends should get together in one house and do the experiment there. Do it together for twenty-one days. Then sit and start doing it alone in your house. This shouting and weeping will gradually subside and silence will go on increasing. And within three months, a continuous current of peace and bliss will begin to flow in you and the divine will start appearing on all sides. It is not that you will find

him standing somewhere. No, whatever will be seen, will begin to appear as a form of the divine itself.
Now get up for the experiment. Those friends who want to do it sitting, may sit behind me.

Sun of Consciousness

Chapter #6

Chapter title: The Sutra of Ultimate Life
20 October 1970 pm in Poona, India

[Note: This is a translation from the Hindi Neo-Yoga Sutras, which is in the process of being edited. It is for research only.]

My Beloved Ones,

The eighth sutra of Yoga. In the seventh sutra I told you, that conscious life has two forms - self-conscious and self unconscious. The eighth sutra is: Yoga begins from self consciousness and ends in dissolution of self. To be self conscious is the way, to become free from self is the goal. To be full of consciousness for the self is meditation and finally only consciousness remains and the self disappears, that is enlightenment.
Those who do not know themselves, they are certainly backward, those who get stuck at themselves, they also lag behind. Just as if someone, after climbing the ladder, remains on the ladder then the climb becomes useless. One has to climb on the ladder and one also has to leave the ladder. If he stops on the way, then also he does not reach

to the goal. One has to walk on the path and one also has to leave the path. Then one reaches the goal. The path can lead you upto the goal only if you are prepared to leave the path. And the path will become a barrier in reaching the goal if one insists on staying on it.

To be full of consciousness for the self is helpful in order to dissolve the self. But if self itself is held on to, then that which is helpful, the same becomes an obstacle. Perhaps it is most important to understand this sutra. It is our earnest desire to attain to ourselves but to dissolve oneself is a difficult thing. That is why many seekers reach the seventh sutra but are unable to enter into the eighth. Upto the seventh sutra there is no barrier to our ego. The journey upto the seventh sutra is ego-centered. Hence upto the seventh sutra if the seeker is asked to renounce wealth, he will renounce wealth. If he is asked to give up his family, he will renounce his family. If he is asked to give up fame, ambition, the throne, he will give up all that. But behind all this renounciation, the ego goes on becoming stronger.

He will be interested in meditation so that 'I' becomes more enhanced. He will be engaged in meditation so that I become something. He will search for the divine so that he does not remain without it. There is no difficulty, no obstacle to come upto the seventh sutra. The real problem is understanding the eighth sutra after the seventh sutra because the eighth sutra is of losing oneself, of dissolving oneself. Upto the seventh sutra one can attain great powers. Upto the seventh sutra boundless energy will be born but there will be no becoming one with the divine. Upto the seventh sutra one will meet oneself only.

Even meeting with oneself is not a small thing, it is very big. But it is big in the context of the last six sutras, in the context of the eighth sutra, it is not a big thing. Attaining to oneself is difficult. To know oneself totally is also very difficult, but it is much more difficult to lose and dissolve even oneself. If a person is imprisoned in a prison then the first condition for him to become free of the prison will be that he realises that he is in a prison. If he does not realise that he is in a prison then there is no way for him to get out of the prison. The first condition for him to get out of the prison will be to know that I am in a prison. The second condition would be to know the prison well, that what it really is? Where there is a wall? Where there is a way? Where there are windows? Where there is glass? Where there is the weak point from where it is possible to escape, where are the guards? The second sutra will be to become completely familiar with the prison, to be totally aware of the prison, only then it is possible to get rid of the prison. Deep down inside man self is the prison, in the self ego is the only prison. It seems to be a small prison but it is big. It is full of great energies, full of great treasures, but still it is a prison. Out of it, is the vast expansion of existencewhere there is freedom, where there is liberation. First of all we are not aware of our own self, that which is so big. To get to know it gets completed upto the seventh sutra. And when you come to know it completely then there is danger, great danger, I will tell you about that danger. One who manages to get across that danger will be able to understand the seventh sutra. The moment you become aware that I am the master of so many treasures, so many jewels, so much wealth, the prison starts looking like an emperor's palace

and not a prison anymore. Even if a prisoner comes to know that there are so many treasures in the prison, so much gold, so much wealth, if he comes to know about the treasures of the prison then probably he would also say no to the fact that this is a prison and say that this is an emperor's palace. And perhaps this treasure only, will now become a barrier in his getting out of the prison. It is possible that the guards may not have been able to stop him, chains may not have stopped him, all the arrangements of the prison may not have stopped him from escaping but the treasures found by him in the prison can stop him.

The day we come to know about the whole treasure of our being, the entire power of our bliss, the danger is that we may forget that this self is a very small piece of land, it is a very small part of the vast infinite land. It is as if somebody has filled water in an earthen pot and dropped it into the ocean. The water which is inside the earthen pot is also of the ocean. But how can there be any comparison between the water of the ocean inside the earthen pot and the ocean outside the earthen pot!

We are also earthen pots. There is plenty inside. It is a part of the divine, a part of the ocean but how can it be compared with what is outside? The earthen pot has also to be broken one day. This self, this 'I', this ego is surrounding you. But the day you come to know the entire beauty of the self, that day the earthen pot becomes a pot made of gold. It becomes very difficult to break it. That is why many times strange kinds of egos are born in a seeker. Many times the last thing which stops the seeker on his path of meditation is that place where his 'I' becomes of gold, where he feels

that I am the master of infinite energy, infinite knowledge, infinite power. This declaration becomes very deep declaration of his inner 'I'. Those who stop at this, stop at the seventh sutra. And this stopping is just as if a person after coming closer to his destination stops at the gate. He completes the whole journey but stops outside the destination. And this does happen. A person walks thousands of miles but as he comes clser to his destination, it becomes difficult to take even a single step. He is able to walk for miles, he is able to run till the destination is far away but as it starts coming closer, exhaustion starts taking over. It has happened quite often that just after coming outside their destinations, people have gone on to rest. Many seekers get stuck at the seventh sutra. The eighth sutra is a jump. A big jump. The fact of attaining is not such a big thing, the fact of losing yourself is much bigger. Then the question arises in the mind why to lose oneself? If we are not there ourselves then whatever there will be what is its meaning, its purpose? If the self will not be there then what will be enlightenment, what will be the divine, what will be Yoga, what will be religion? Freedom can be dropped for the self. Freedom from the self is a very difficult thing. Freedom for the self is very easy, your mind feels that I should become free, liberated. But in freedom from the self, you get stuck. Mind is ready for that last jump. But Yoga has a way with which that last jump can be completed.

The most important search that starts for entering the eighth sutra after the seventh sutra is of 'Who am I?' The search for this starts. 'What am I?', you come to know till the seventh sutra. But 'Who am I?', you do not know till the

seventh sutra. The search for 'Who am I?', becomes the eighth sutra. And the deeper we search, the more we find that my end is not here also, I am not only till here but beyond this also, beyond and beyond. The search goes on and on and all the boundaries get dissolved, and in the end you come to know that whatever there is, I am all that. The day you come to know that whatever there is I am all that, that day 'I' does not remain because only 'You' remains. No 'You' remains in the outside world. Everything is 'I'.

At the time of revolution in 1857, British soldiers had killed a sannyasin. He had been silent for thirty years. People had asked him, "Why are you becoming silent?" He had said, "What I want to say, I cannot say because words are incapable and what I can say, I don't want to say because it is futile." And then for thirty years he was silent. He used to wander around, naked, silent. Once in the night he was walking on the road and nearby there was a British camp. They caught him thinking him to be a detective. They asked him many times, "Who are you?". But whenever they asked him, "Who are you?, he laughed. He was in silence so he could not answer also. And who has been able to answer the question of "Who am I?" till now? And the answer has been impossible to give. When you find the answer, the answer is no more there.

So this puzzle has not been solved yet and will never be solved. When the seeker gets dissolved only then the answer is achieved. But then the answer no longer means anything. And till the seeker exists, the answer cannot be found. So the answer cannot be given because it has not been found.

He used to laugh heartily. The more he laughed, the more angry the soldiers got and in the end they plunged the bayonet in his chest. They thought that he was deceiving them. At the time of his death he did say two words- he broke his thirty years silence at the time of his death. And the breaking of his silence of thirty years was really strange. And the answer that he had given was even more strange, because the soldiers were asking him, "Who are you?" He did not give any answer to this. At the time of his death he opened his eyes and laughed again and he had used a great line from the Upanishad. He had said to the British soldiers who had plunged the bayonet in him, "That art thou, white man, you are also that! They had asked, "Who are you?" He had replied at the time of his death, "You are also that."He had not said, "Whoever I am, you are also that." The rest he dropped, that is understood. He dropped saying I am also that because who will say, "I am that", there is no 'I' left. He had replied in a round-about-way. He said, "You are also that, That art thou."

Who knows, maybe the soldiers did not get the hint, it is difficult that they could have understood. "Who am I?" In the end, this search becomes in the disappearance of 'I'. The search for it can only be done after the seventh sutra, before that it is very difficult. It is easy after the seventh sutra. Now we can ask because now we are awake, now we are filled with light, we can ask, "Who am I?" And this question is the only religious question. You can never find its answer. It is not that you get the answer that you are god. Till you get this answer, understand that it is your mind answering. The scriptures you have read, they are

answering. The words you have heard, they are answering. The doctrines that you have learnt, they are answering. That eighth sutra does not get solved by scriptures, will not get solved by doctrines. So if your mind gives the answer to this eighth sutra that you are Brahma or what I said just now'That art thou', you must have also read it, then that is not the solution. You ask yourself, "Who am I?" and the mind says, "You are that", that is also not the solution. Till you can give the answer, you will not find the answer because you don't have the answer, you only have words. "Who am I?", this question should go so deep in you that the answer does not arise in you, only the question remains - only a silent question remains. Each breath starts asking, "Who am I?",every core starts asking, "Who am I?", every heartbeat starts asking, "Who am I?" - sitting, standing, walking, questioning or not questioning; only one question starts echoing in your mind, "Who am I?" And you don't find any answer. There is no answer because if you have the answer with you then there is no need to ask.

But all of us have answers, that is why in the eighth sutra all scriptures become barriers. All knowledge becomes a barrier. That which we call knowledge, all that we have learnt, understood, memorized, all becomes a barrier. Even the greatest words become barriers-Geeta, Kuran, Bible all become barriers. Whatever we have read, whatever we have learnt, all starts becoming a barrier in the eighth sutra because it is our memory which answers that I am this, I am this, I am this. All these answers have to be destroyed. These answers are not ours. Those who have given them, must have known before giving them, must have understood before giving them but these answers are not

ours. This answer is not mine. This knowing is not mine, it is borrowed, it is stale.

Before this eighth sutra, a person will have to drop all knowledge and become totally ignorant. And one who is capable of becoming ignorant - this ignorant is of a completely different kind. Socrates has made a small, very beautiful distinction. And the people who have reached near the eighth sutra, Socrates is one of them. Some people of the village went to Socrates and said, "The Goddess of Delphi has declared that no one is wiser than Socrates." They said, "These are the words of the Goddess of Delphi that no one is wiser than Socrates! - what do you say?"Socrates said, "Somewhere or the other, there has been some mistake because I say to you that no one is more ignorant than Socrates." The people said, "This is a difficult situation. Now if we believe the Goddess of Delphi then we will have to believe Socrates also. And Socrates says that no one is more ignorant than Socrates. And if we believe Socrates that no one is more ignorant than Socrates then what about Delphi's words. Socrates has put us into difficulty."

Socrates said, "It is my job to put you into difficulty. I also faced many difficulties before it became possible for me to reach here." But they asked, "What should we believe?" Socrates said, "Go back and ask the Goddess of Delphi." They went back and asked the Goddess of Delphi, "Socrates says no one is more ignorant than me and you say that no one is wiser than him." The Goddess of Delphi said, "That is why, that is why I say that nobody is wiser than him because one who has come to know about one's own ignorance, he is standing at the door of knowledge." They

came back and said to Socrates, "The Goddess says that is why. Now the puzzle has become more complicated. She says that Socrates can call himself ignorant because he is standing at the door of his destination." Socrates said, "Did you notice that when you came and told me I thought from where did the Goddess of Delphi get this wrong notion?" But her words were very meaningful. In these words she had not said that Socrates is the wisest. She had said that no one was wiser than Socrates. She had said the negative. She had not said that he was the wisest.

So Socrates said, "You went back to the Goddess, I went to enquire in the village if there was anybody wiser than me or not? So I went and asked each and every person. They had answers to all the questions except they did not have the answer to the question, 'Who are you?' 'Who am I?', they did not have any answer to this question. So I said to them that what kind of wise people are you? who still don't know who we are? what is the meaning of their knowing anything else? Those who have not yet been able to know who I am, what else will they be able to know? I went to each and every wise person and came back." And then he said, "The Goddess is very clever. She said that nobody is wiser than Socrates." The only meaning of this is that everybody is ignorant in the village but only Socrates is aware that he is ignorant. There is no other meaning. Nobody in the village has even this much knowledge.

Only the person who experiences his ignorance will be able to get across the seventh sutra. One who becomes aware that I don't know anything. Not even who I am. And when you come to know it deeply, intensely, then its pain is utterly exquisite. The pain of 'who am I' spreads into each

and every core. Then it does not remain a question, then it does not remain an intellectual enquiry. Then it does not remain an existential question which has an answer somewhere. Then it becomes the craving of your being, the thirst of your being, then it becomes a continuous anticipation of your being. The being starts trembling with only one burning desire, to know:"Who am I?" And you don't find any answer anywhere, there is no answer anywhere. One who will get the answer from somewhere is deceiving himself. There is no answer anywhere.

When you do not find any answer anywhere and the question goes on hurting, drives you mad, destroys you inside; when the question remains only a question, even the hope of getting an answer fades away, the possibility of an answer fades away, the expectation of an answer also fades away; that you will find an answer when that possibility also fades away, only the question remains, rather it should be said that when the questioner and the queation become one, at that moment the question also disappears. You do not find an answer, the question is also dropped.

Unquestioning, in that moment the person enters into the eighth sutra from the seventh sutra. At that moment he does not ask, "Who am I?", at that moment he says, "Tell me that which I am not." At that moment he asks, "Where I am not?"

Nanak went and slept outside the temple of Mecca. His feet were towards the holy stone of Mecca. The priests came and said, "Remove your feet. Idiot, you don't even know that you should not point your feet towards the holy stone. He points his feet towards the divine." Nanak said, "I am in a diliema. You point my feet in the direction where there is

no divine. Grab my feet and point them where there is no divine." Those priests got into great difficulty. They did not dare to point Nanak's feet anywhere else because the divine is everywhere.

The day the very question "Who am I?" is dropped, that day there remains no concern anymore about "Who am I?" That day even if somebody questioned it, our only answer will be: "Who am I not? I am everything." That day the barrier of the wall of 'self' standing in between disappears. It crumbles. It is absolutely a wall of dreams. It is a wall of thoughts, a wall of memories, a wall of beliefs, you have believed that you are like this and this and that is why the wall is there. This wall crumbles. The moment it crumbles, the person becomes one with the infinite. Then the self-centered personality disappears.

It is not that you get destroyed. It is not that you are finished. No, you are still there, and with more totality. But you do not remain 'I', you become everything. Then you do not remain a wave, then you become the ocean. Then you do not remain a drop, you become the vastness. You die as 'I' but become like the divine. That is why nothing is lost by losing the 'I'. Just as nobody loses anything by waking up from a night's dream, in the same way nobody loses anything by waking up from the dream of 'I'. He gains something by waking up from a night's dream, some awakening. He also gains something by waking up from the dream of 'I', a divine life. The insignificant barrier breaks down. That meaningless cycle breaks. That dividing line of 'I' gets dissolved. There is no need for it now. It was needed till the seventh step, till the seventh sutra, it was needed. The journey till now has been completed with the help of

this 'I'. If that 'I' is not there then that much journey cannot be completed. Lies also help in the journey, illusions also help in the journey. They cannot take you to the destination, they cannot go with you to the destination. One Christian priest was imprisoned in a Russian jail for twenty years. He has written a very unique book "In God's Underground". He was a beautiful man that he called his prison which was a dark cell under the ground, "In God's Underground" and wrote a small book. That was also God's hidden house under the ground. He was imprisoned in a dark cell for twenty years. Food used to be thrown in once a day, but he did not hear anyone's voice. But after five-seven days suddenly somebody started knocking at the wall from next door. He tried to understand but what could he understand from the knocking. But he understood this much that there was another prisoner next door. Then for twenty years, they lived together with a wall in the middle. Then they slowly invented a language by knocking. one knock for A, two knocks for B, three for C-this kind of language they slowly developed. Then they got to know each other's name and started giving messages to each other. Then they also started greeting each other after getting up in the morning. Then they started wishing good-night to each other at night. Then their communication gathered speed, a code was developed. If these two persons come out of the prison then will they still talk by knocking on the wall? No, they will not. They had to develop a sign language without which it was not possible to talk through the wall.

A person's 'I' is also a code language which has to be used all around the world where we are enclosed in our own

walls, where we have to knock and talk to each other. So we name the other, we call somebody Ram, somebody Krishna, somebody something else and so on. All names are false. No child is born with a name, but without a name it would be very difficult to talk through walls. So Krishna means two knocks. Ram means three knocks. So we get acquainted with each other by knocking that if we knock three times then know that we are calling you. You are now Ram and you Krishna. We stick names on people, this is a code language, where there is no other way to talk through walls. We give everybody a name. If I want to call somebody then I say, "Ram, come here." I can also have a name. I have a name but if I call out my name then it would be very difficult to make out whether I am calling someone else or myself. That is why the code-language is two-sided. When I want to call myself then I say 'I' and when I want to call somebody else then I call out his name. When you also want to call yourself you also say 'I' and when you want to call someone else you call out their name.

Swami Ram went to America, he used to call himself Ram. He had stopped saying "I". Naturally if you break the code language, there will be difficulty. He used to call himself Ram. If somebody used to laugh on the way or somebody swore at him, he used to come back and say, "Today, Ram was in a great difficulty. Some people came-by and started swearing." So people who were unacquainted, in America used to ask, "What do you mean? What are you saying? Ram who?" Then he used to say, "This Ram." They were in great difficulty. Slowly they understood the code that this man calls himself Ram.

But whether we call ourselves 'Ram' or say 'I', give ourselves a name or use a pronoun, use 'I' -- we are born neither with 'I' nor with a name. Children come to know about 'you' first. Later on they come to know about 'I'. Children become 'thou'conscious first, first they come to know about others, 'I', they come to know later. When 'you' becomes very certain, that is why sometimes some children are heard saying, "He is hungry." Small children will say, "Who is hungry?", 'I' has not developed yet. 'I' has to develop.

In the communication of this life where each of us is enclosed in a circle of his own, in walls of his own, a code language has to be developed. 'I' is an indicator, is a hint towards whom even I don't know that who he is. Krishna, Ram are indicators towards whom even I don't know who he is. We are all standing on the other side of the wall. We are all like prisoners who go on knocking at our own walls. But life is like that, we do not understand this because we move carrying our cells, our walls with ourselves. 'Those prisoners are imprisoned, the walls are fixed at one place.' Right from birth we carry our prisons with ourselves, that is why we never come to know that I am carrying my walls with me. A husband and wife, their whole life, go on talking in code language through two walls, which is understood only once in a while, and when it is not understood, then it is not understood. A father and son also talk, friends also talk but through walls. They knock saying something else, the other understands something else. He knocks in fear and they understand something else on the other side. But they forget one thing that both 'I' and 'you'

are utilitarian words, not the truth. They have utility, but they are not the truth.
That is why the moment we start searching for 'I', we will find that 'I' is nowhere to be found. It is nowhere to be found. Just as the man whose name is Krishna, if he goes inside himself in search of Krishna, then would he find Krishna anywhere? That label is stuck outside the container. If you go searching for it inside, you will not find it anywhere. 'I' is also nowhere inside. They are utilitarian words, inventions of language but are not important. And till the seventh sutra, the seeker is not hindered by them, in fact they help him, because he comes till the seventh sutra in the search of 'I' only. Power for 'I', peace for 'I', freedom for 'I', the divine for 'I', he comes in search of these till the seventh sutra. Till the seventh 'I' is utilitarian not the truth. After the seventh 'I' starts becoming a barrier, its utility has gone waste now. At the eighth that code language has to be broken. There is pain when you break it at the eighth, because we did everything for this 'I', we lived for this 'I', we died for this 'I', just for this 'I' who knows how many times we took birth.
A fakir went to China from India. His name was Bodhidharma. The Emperor of China had come to welcome him. On the way to entering the kingdom, the Emperor who had come to welcome him, saw his chance and said to him, "I am very disturbed, please tell me some way." Bodhidharma said, "Come tomorrow morning at three o'clock and I will make you peaceful." That Emperor had asked that question to many fakirs and they had given him different ways, but this man seemed to be strange. He said, "Come tomorrow morning at three o'clock and I will make

you peaceful. He had his doubts also that this matter cannot be so easy. He had been disturbed his whole life, had tried many ways, but he did not attain peace. He said again to Bodhidharma, "Perhaps you do not know about my difficulty. Whatever wealth I need, I have attained it, but I cannot find peace. Whatever fasting fakirs told me to do, I did, but I cannot find peace. I have built lakhs of temples, but I cannot find peace. Whatever good deeds I was told to do, I did their double, but I cannot find peace."

That fakir said, "No more talk, come tomorrow morning at three o'clock and I will make you peaceful." He felt amazed. He thought, alright, we will see at three o'clock. Now he felt doubtful that whether it is even right to go to this man or not. He was coming down the stairs of the temple where Bodhidharma was staying, he had just reached the last step when Bodhidharma shouted and said, "Listen, bring "I" with you, otherwise who shall I make peaceful." He thought, "More madness!" He thought that when I will come then "I" will naturally be with me. Bodhidharma said, "Remember to bring it, don't leave it at home." In the night the Emperor thought about it many times that whether he should go or not but thought he had never encountered a man who said that he would make him peaceful.

In the morning, gathering all his courage, he came at three o'clock. He started climbing the stairs. He had not even climbed the first stair when Bodhidharma said, "Did you bring "I" with you or not?" Emperor Wu said, "Why are you joking with me, when I have come then what is the question of bringing "I" with me?" Bodhidharma said, "I ask deliberately -- I am here and I can see it but still my "I"

is not with me now. That is why I asked whether you had brought it with you or not, otherwise who will I make peaceful?" Emperor Wu could not understand what Bodhidharma was saying. Then again Bodhidharma said, "Alright, now that you have come. And you say that you have brought it with you, then sit. Close your eyes and look for your "I", where it is and then get hold of it and give it to me so that I can make it peaceful.

He said to Bodhidharma, "I was doubtful last night only that I should not go. What are you talking about? Is "I" something that I can catch hold of and give to you?" Then Bodhidharma said, "Alright, if you cannot give it to me then at least you yourself can catch hold of it inside you?" The Emperor said, "I have never tried it." Bodhidharma said, "Then try it." The emperor is sitting there with his eyes closed and Bodhidharma is sitting in front of him with a big stick in his hand.

The emperor was feeling scared also. It is night, it is dark and he had come alone trusting that monk. Who knows, what he intends to do? Bodhidharma would sometimes move his head with the stick and say, "Search, don't miss any corner. Wherever you find it, grab it." Half an hour has passed, quarter of an hour has passed, an hour has passed, two hours have passed and that emperor has got lost somewhere! The morning sun started rising. Bodhidharma said, "Now should I take my bath and do other things? You have not been able to catch it till now?" The emperor opened his eyes and fell at Bodhidharma's feet. He said, "I had never noticed that there is no such thing as "I" inside. When I went to look, it was nowhere to be found. I looked

into every nook and corner. Everywhere I looked, but "I" is nowhere to be found.
Then Bodhidharma, "Now whom should I make peaceful? I am sitting here with this stick in my hand for three hours."
The emperor said, "Now it has become silent, because when "I" is not there, then what kind of disturbance can there be? These three hours were the hours of my silence only. As I started looking and as I started becoming aware that I am not achieving, something went on becoming silent. Now I can say that it was wrong to say that I was disturbed. 'I' itself was the disturbance. Bodhidharma said, "Go and beware of "I" in the future, don't cling on to it again.
Emperor Wu has got it written on his grave that I heard words of lakhs of sannyasins and saints, I heard thousands of scriptures, but I could not catch hold of the secret. And then after coming in contact with a strange fakir, I looked inside and all the secrets came out into the open. There was no 'I' which had to be made silent. There was no 'I' which had to be purified. There was no 'I' which had to fought with and conquered. There was no 'I' for which God and enlightenment had to be found. There was no 'I' there.
The eighth sutra is the sutra of looking for "I" and then losing the "I". The moment "I" is lost, everything is attained. "I" means that we are holding on to something against everybody. If we say "I" rightly, then "I" means a point of resistance.
We are holding on to this 'I' against everybody, in enmity with everybody. We have dropped everybody and caught hold of this "I". This "I" is just like the boundaries of countries -- India, Pakistan. If we go looking, then there is

no boundary where India ends and Pakistan begins. There is no boundary anywhere, there is no boundary where India ends and China begins except in the minds of the politicians. These boundaries are nowhere. And it would have been alright if the politicians had any brains. There are no boundaries except on the political maps. Go up, if you look from above from the sky, then there is no India, no Pakistan, no China, no Japan. There are no boundaries. If there is somebody on Mars and looking towards the earth then will he be able to see any boundaries?

When Yuri Gagarin went into the space for the first time, his countrymen were expecting that he would send some message from there, from the space, that he would shout 'Long live Soviet Russia', that he sould say something like that. But the first words that came out of Yuri Gagarin's mouth are worth understanding. "My Russia" did not come out of Yuri Gagarin's mouth, the words which came out of his mouth were "My World", "My Earth". Looking from such a great height, no country remained. Looking from such a great height, the whole earth had become one, the whole world had become one. The words that he said were, "My World! My Earth!" When he returned, Moscow asked him, "Why did'nt you say, 'My Russia?'" He said, "No Russia remained from there. All the boundaries were lost there!"

In the same way when one goes into the inner sky, the boundaries of "I" and "You" are lost there. They are also man's utilitarian boundaries drawn on a map. Just as my house makes a false boundary, my "I" also makes that false boundary. Just as my country makes a false boundary, my "I" also makes a false boundary. But these lies will work

only till the seventh sutra, not after the seventh sutra. If you want to walk on the earth, if you want to walk horizontally, then Russia, India and Pakistan will walk, but if you want to make a vertical flight, then Russia, India will be lost. One who wants to rise high in the inner sky, his "I" and "You" all will be lost, and when "I" and "You" are lost then that which remains, the remaining is the divine. This is the eighth sutra.

And the ninth sutra is a small one, I will finish my talk after telling you about it.

The first sutra, I had said, was life energy. The ninth sutra is of yoga. Death is also energy. Death too is energy. It is not that only life is energy, death too is energy. It is not that only life is life, death too is life. And it is not that only life is worth liking, death too is very beautiful. It is not that only life is worth welcoming, death also needs an open door. And one who does not accept death will remain deprived of life. And one who accepts death will be entitled to the ultimate life.

Death too is energy, death too is divine, death too is god. It is the ultimate sutra of yoga. It is the last sutra. One who will be able to see death in the same way as life; it is like that, it is just a question of seeing it. And after the eighth sutra, it will be possible to see. The day you come to know that there is no "I", that day you will come to know, whose death? What kind of death? Who will die? Who can die? Till the people say that I will not die, I am immortal, my soul is immortal, till then understand that all that talk is just what they have heard. When someone says that there is no "I" and what is there is divine, then understand that this is something. I want to be immortal but I am not there. One

who wants to become immortal is not there and one who is immortal, we do not know about it.
At the time of Ramakrishna's death, it had become clear three days before that Ramakrishna is taking leave now. So his wife Sharda became very worried and upset. Ramakrishna asked her, "Why do you cry? Because the one who is, is not going to die. And did you love this body known as me or did you love the one who is?" Sharda said, "I loved the one who is." Ramakrishna said, "Then drop the worry. Then, when he who is not dies, do not break your bangles." There was only one widow in India who did not break her bangles after her husband's death Then Ramakrishna died. Everybody else cried and wept but Sharda did not agree to break her bangles. She remained the same as she always was. Everybody said, "What are you doing? Ramakrishna is dead." She said, "One who has died was not there in the first place, and the one who was there, still is. These bangles are in this memory. Sharda remained a bride even after Ramakrishna's death. She never said that Ramakrishna is dead and whenever somebody asked she would say, "That body had become worn and torn, he has only changed clothes." In reality, only clothes are changed, only garbs are changed.
The day you come to know this -- you will know at the eighth sutra that I am not there, then who will die? Then where is death? Then there is no way to die. Then if someone cuts with a sword then who will be cut? He can only cut "I", who else? When there is no "I", then there is nobody to be cut. What Krishna said to Arjuna that neither anybody dies nor anybody kills -- its meaning is only this much that there is nobody. The shadows which are seen

become small and large with the rising and setting of the sun. They are not there, they become small and large with the sun's shadow.

Gibran has written a story that a fox has come out in search of food. The sun is awake and is behind the fox. The fox's shadow falls very big like big tall trees. The fox thought today I will need a lot of food. I have such a big body. The fox does not have any mirror to see her body, she has only her shadow. And even in the mirror only the shadow will be visible, what else? And one who is standing on the other side of the mirror, it is said by those who know, that he is also a shadow. She had seen her shadow, long shadow like the trees. She thought in her mind, "This is a great difficulty. Today I will have to search for bigger food. I will need at least a camel. She went on searching, then it was afternoon and the sun came overhead. The shadow shrank and became small. The fox looked down and said, "I am very hungry. Now even if I find something small, it will do. The shadow has shrunk. It has become small. But that fox believes the shadow to be its being.

What we call body, in a very deep dimension is not more than a shadow. A shadow materialized. A shadow, which has become visible because of the density of energy particles. The coming and going of that shadow. But till "I" is there, till then there is identity with that shadow.

The ninth sutra is, death too is life, death too is energy, death too is the divine. And one who knows death too as the divine attains to enlightenment. Enlightenment means, there is no death for such a person. Enlightenment means such death where there is no death.

I said to you these nine sutras of yoga. These nine sutras can be said in twelve dimensions, can be said in twelve different ways. I said in only one way. These nine sutras can be said in twelve different ways. And when you multiply twelve with nine it becomes one hundred and eight. The malas with one hundred and eight beads that you have seen in the necks of sannyasins are nothing more than a symbol of these nine sutras which can be said in twelve ways. And below those 108 beads you must have also seen the one hundred ninth part which is known as sumeru. Anybody starting from anywhere on these one hundred and eight ways will reach to that same ultimate one. I said these nine sutras of yoga to you only in one dimension. They can be said in twelve ways, thus making for 108 methods of meditation. One method of meditation is developed from each sutra. But from wherever one starts, he definitely reaches the same place. Even if somebody does not start from anywhere, then too, wherever he is standing, he is standing at the same place. The only difference is that he does not come to know where he is standing.

I have heard about one fakir that he used to just lie in the way of a pilgrimage. The pilgrims used to climb and go on the top of the mountain. They used to say to the fakir, "You go on lying there, go on lying there, shouldn't you climb up for the pilgrimage? So the fakir used to say, "Where you are going, I am already there." Then again while returning when somebody asked him, "Will you go on lying here or climb up and travel?" The fakir used to say, "From where you are coming, I am there." Those pilgrims would not understand and used to go away from there.

The day you come to know, after the journey, you find it very funny. Zen masters say that when you come to know you find it very funny. Zen masters have a saying that 'when you come to know then except for laughing while sipping a cup of tea, nothing remains.' When someone was asking Rinzai, "What is this? What kind of talk is this that we have heard that when you attain enlightenment then except for laughing and sipping tea, nothing remains?" Rinzai said, "Really, nothing remains, because when you come to know, then you also become aware that I was like this always. What I have found, I already had it and what I searched for, I had never lost it. But still you have to make such a long journey.

A small story and then I will complete my talk.

I have heard, just before his death, a billionaire became aware that he had never experienced bliss. He must have been fortunate. Some people become aware only after death. He became aware before death that he had not experienced bliss. Death was close-by. Astrologers said, "There are not many days left, be quick." He said, "I have been hurrying all my life but where is bliss? And now I have the means to buy it. I am ready to buy it at any cost." Those astrologers said, "That we do not know. We can only say that hurry because death is close-by. And if you come to know, then let us know also because we will also have to hurry, death is close-by. But he said, "But where should I look for it?" They said, "We don't know. You just go look for it, anywhere, just look for it.

He climbed his fastest horse. He put diamonds, jewels worth crores of rupees on his horse and then going to each

and every village started shouting, "If somebody gives me a glimpse of bliss then I am ready to give him all this."
Then he reached a village, where there was a Sufi fakir. The people of the village said, "You have come to the right place. There is a man in this village who solves this kind of absurd problems." He said, "Absurd problems!" The people of that village said, "We have also learnt a few absurd things by being in his company. One thing we have learnt, it is quite absurd absurd because nobody can buy even a glimpse of bliss with money, bliss is very far away. But still you have come, you did right. You have come to the right place. There is such a man in this village.
That man was searched for. The villagers took the billionaire to him. That Sufi fakir, Nasruddin was sitting under a tree. The sun was setting. The villagers said, "This is that man." That billionaire threw down his bag full of gold and diamonds, jewels, and said, "I am ready to give all this. There is wealth worth crores in it. I want a glimpse of bliss." That fakir looked at him from top to bottom. He said, "You want a true glimpse?" He said, "Yes, a true glimpse." He was able to utter only that much, when the fakir grabbed the bag and ran away. For a moment that rich man stood there dumb-founded and then started crying, "I am ruined, I am dead." But till then the fakir had gone far away into the darkness. The villagers knew that fakir, that he would do something absurd. They said, "We told you right in the beginning that this is the man who can answer absurd questions." The rich man said, "Is this an answer! Catch him!" The people ran. The rich man also ran. The village was known to that fakir. He started eluding them by running through the alleys. The whole village woke up. He

eluded everybody just to wake up the whole village. Then the whole village was running. Then running he came to the same place, the tree under which the horse was standing. He threw the bag down from where he had picked it up and stood under the tree. The rich man, huffing, puffing, perspiring, reached there. He saw the bag, picked it up, hugged it and said to god, "A great thanks to you!" That fakir said from behind the tree, "Did you get a glimpse?" The rich man said, "Yes, I definitely did. I experienced great bliss." That fakir said, "So now get on your horse and go."

The thing that we own, until we lose that also, we do not know. The whole journey of this world is of losing that which we have to attain. What we already have, we are not aware of it till we lose it once. We have lost it, we will have to search for it. The day we find it then except for drinking tea and laughing, nothing will remain.

In China, when three saints attained to enlightenment, they started roaming in villages, laughing . And whenever somebody asked them, they laughed. One laughed, the second laughed, all three laughed, then the laughter would spread in the whole village, then people would gather at the crossroad and laugh. People asked them that why are you laughing, then they used to look at each other and laugh. And then a wave of laughter would spread everywhere. Then those three became famous in whole China as "Three laughing saints". Before dying they left a paper with this written on it, "We laugh at ourselves because what we were searching for, we already had, and we laugh at you that what you are searching for, you already have it.

These nine sutras I said to you in these four days. Not because your knowledge may increase. Not because you may become more knowledgeable. You are already very knowledgeable, you all are. Nothing will be achieved by making any addition to this knowledge of so many lives. I said these sutras to you, not to increase your knowledge, but to take away your knowledge from you. I have not said these sutras so that you may get some doctrines and become dependent on them. You already have many doctrines and many scriptures to depend on and if you had saved yourself from those, even then you might have been saved. You will not be saved by being dependent on these few words of mine.

All the doctrines, all the scriptures, all the words become a burden on your head and drown you.

I have not said these things so that you become dependent on them. I said these things to you so that you become aware of your helplessness. I have not said these things to you because I think that you may understand them by my telling them to you, I do not think that at all. I do not do such foolish things. If you had been able to understand just by my saying it then it would have been very easy, one man would have made you understand. And till now the whole world would have become wise. But Buddha became tired and died, Krishna became tired and died, Jesus became tired and died, Mahavir became tired and died, but the world's ignorance did not improve an inch. That is why I do not think that anything will happen now by understanding. Then why did I say these things to you? I said these things to you so that even if you start doubting your intellect even a little bit, then it is enough. If you become a little doubtful

and if you start doubting your intellect a little bit, then it is enough. I said these things to you so that you understand that understanding is not enough. Something else will have to be done. Nothing will happen just by living with understanding. The ignorance will be suppressed, it will not go away. To know is not enough. You will also have to do something. Actually without doing anything you do not get real understanding. The understanding that you get without doing anything is deceptive. And false coins can deceive you for real coins.